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Judge Samuel Miller Breckinridge, [illegible] '50
Presented by
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THE

RELIGIONS

AND

RELIGIOUS CEREMONIES OF ALL NATIONS.

WITH A VIEW OF THE

PRESENT STATE OF THE WORLD,

AS TO RELIGION, POPULATION, RELIGIOUS TOLERATION, GOVERNMENT, EDUCATION, &c.

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A VIEW OF
ALL RELIGIONS;

AND THE

RELIGIOUS CEREMONIES
OF ALL NATIONS AT THE PRESENT DAY.

IN FOUR PARTS.

PART I. CHRISTIANITY.	PART III. MAHOMETANISM.
PART II. JUDAISM.	PART IV. PAGANISM.

INCLUDING AN ABRIDGMENT OF

"THE IDOLATRY OF THE HINDOOS:

THEIR HISTORY, LITERATURE, RELIGION, MANNERS AND CUSTOMS, &c.

BY WILLIAM WARD, D. D.

of Serampore."

WITH THE RELIGION AND CEREMONIES OF OTHER

PAGAN NATIONS.

Compiled and Selected from the best Authorities,

BY THOMAS ROBBINS,

Minister of the Gospel in East-Windsor, Conn.

SECOND EDITION.

HARTFORD;

OLIVER D. COOKE & SONS.

1824.

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CONTENTS.

PART I.....CHRISTIANITY.
PART II.....JUDAISM.
PART III.....MAHOMETANISM.
PART IV.....PAGANISM.

DISTRICT OF CONNECTICUT, ss.

L. S. BE IT REMEMBERED, That on the twenty-first day of November, in the forty-eighth year of the independence of the United States of America, OLIVER D. COOKE & SONS, of the said district, have deposited in this office the title of a Book, the right whereof they claim as proprietors, in the words following, to wit:

"All Religions and Religious Ceremonies, in two parts. Part I. Christianity, Mahometanism, and Judaism. To which is added a Tabular Appendix, exhibiting the present state of the world as to religion, population, religious toleration, government, &c. by Thomas Williams. Part II.—A view of the history, religion, manners and customs of the Hindoos, by William Ward. Together with the religion and ceremonies of other Pagan Nations."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the times therein mentioned."

CHARLES A. INGERSOLL,
Clerk of the District of Connecticut.

A true copy of Record, examined, and sealed by me,
CHARLES A. INGERSOLL,
Clerk of the District of Connecticut.

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PLAN OF THE
FIRST PART OF THE WORK.

1st. To exhibibit an impartial view of the *Doctrines* of each Religious denomination of the present day, as they are professed by each sect, taken as far as is practicable from their own Creeds or Confessions of faith; and when this could not be done, to use the words of their most respected and distinguished divines.

2d. In order as far as possible, to exclude the spirit of controversy from the work, it has been the practice to present, simply, *statements of facts* without *disputation*.

3d. In compiling the work, it has been the aim to render it instructive and interesting; to treat of the numerous sects in such a manner as to avoid giving just cause of offence.

ADVERTISEMENT.

In the following Work, the compiler has made his selections and obtained facts from the best sources with which he was acquainted. He has been most indebted to Dr. Hurd's "Universal History of the Rites, Ceremonies, and Customs of the whole World:" to a learned work, entitled "The Religious World displayed," by the Rev. Robert Adam, of Edinburgh: and to a late laborious publication under the title of "The Religions and Religious Ceremonies of all Nations," by the Rev. J. Nightingale.

In the present edition, the volume has been carefully revised, some things expunged, and considerable original matter has been added. The quick sale of the former edition, though large, has induced the compiler to take much pains to make the present one useful to its readers. The more we know of the various religious sentiments of our fellow men, with their multiplied rites and ceremonies, the greater reason shall we perceive to approve of the doctrines and practices of most of the churches in this land, which partake so much of *the simplicity that is in Christ*. The first Planters of all the early Colonies, which now compose the United States, had a primary regard to the interests of religion in sitting down in the western wilderness. While we walk in their steps the blessings of our Fathers' God will not be withheld from us.

East-Windsor, July 6, 1824.

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GRAND DIVISIONS

OF THE

RELIGIOUS WORLD.

THE Religious World is divided into four grand Systems, viz. *Christianity—Judaism—Mahometanism*—and Paganism.*

1. *Christianity* includes all those who believe that the promised Messiah is already come, that Jesus Christ is the Messiah, and the Saviour of the world.

2. *Judaism*, all those who still expect and look for a promised Messiah.

3. *Mahometanism*, all those who acknowledge Mahomet to have been a Prophet; and

4. *Paganism*, all those who have not the knowledge of the true God, but worship idols.

The only people who may not be classed under one or other of these four divisions, are, the *Deists* and the *Atheists*;—the *latter* differing from them all in owning *no* religion; and the *former*, in owning no *divine revelation* as the foundation of their religion.

The inhabitants of the world may be supposed to amount, at the present time, to about 800,000,000, Of whom we may suppose

The Christians to be	175,500,000	
The Jews,	2,500,000	
The Mahometans,	140,000,000	
The Pagans,	482,000,000	
		800,000,000

*The name of the Arabian impostor is written differently, by different authors, as Mahomet, Mahomed, Mohammid, &c. As the names Mahomet and Mahometanism, have been generally used in our language, and have the authority of the best writers, they are adopted in this summary.

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The grand Subdivisions among Christians are,—

1. The *Greek* and *Eastern Churches.*

2. The *Roman Catholics*, who acknowledge the authority of the Pope; and,

3. The *Protestant*, or *Reformed Churches* and Sects, who reject it.

Their numbers may be thus,—

The Greek and Eastern Churches,	30,000,000
The Roman Catholics,	80,000,000
The Protestants,	65,500,000
	175,500,000

Mr. Worcester in his Universal Gazetteer, has the following statement of Religious Denominations in the United States.

		Congregations*
Baptists		3296
Presbyterians	1414	2614
Congregationalists	1200	
Methodists		1875
German Lutherans		650
Friends or Quakers		525
Episcopalians		400
Dutch Reformed		150
Associate and other Presbyterians		210
German Calvinists		100
Moravians		50

The Roman Catholics have one Archbishop and four Bishops. There are also Universalists, Shakers, Tunkers, Mennonites, Swedenborgians, Jews, &c.

Dr. Morse has the following statement of Religious Congregations in the United States:

*The congregations of some denominations, have far greater *numbers attached to them*, than those of other denominations, so that in estimating numbers, but little dependance can be placed on the number of Congregations or of nominal preachers. There are many persons in this country who, occasionally, preach, that do not profess to be *devoted* to the ministry of the Gospel.

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		Congregations
Presbyterians	1224	2424
Congregationalists	1200	
Baptists about		2132
Quakers		525
Episcopalians		300
Dutch Reformed Church		150
Associate do. Presbyterian		100
German Calvinists		100
Moravians		50

Besides numerous Methodists, and considerable numbers of German Lutherans, Universalists, Sabbath Day Baptists, &c.

In England, Ireland and Wales, the number of Religionists of various sects and denominations, (says Mr. Nightingale,) may be estimated nearly as follows:

1. Church of England*	5,000,000
2. Roman Catholics†	3,400,000
3. Presbyterians, who are (in England) chiefly Unitarians, Arians, and General Baptists	60,000
4. Quakers and Moravians	60,000
5. Wesleyan Methodists	500,000
6. Baptists of various kinds, exclusive of General Baptists	60,000
7. Independents, including the Whitfieldians, and other Calvinistic Methodists	110,000
8. Swedenborgians	20,000
9. Miscellaneous minor Sects	15,000
10. Resident Jews	15,000
11. Deists, Theophilanthropists, and other Free-Thinkers	25,000

*The number of Livings in England and Wales is above 10,500.

†In England and Wales there are about 300,000, of whom 5,000 are in London. There are 900 Catholic churches and chapels in England.

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INTRODUCTION.

RELIGION is the knowledge of the relation existing between us and God, with the observance of the duties thence resulting. It is intellectual and practical. The mind must be informed of the nature of the relation which exists between man and his God, that the duties arising from this relation may be duly performed. And the performance of these duties constitutes the great business of human life.

The relation existing between us and our God, cannot be understood, without some correct views both of the divine character and our own. God must be known, as a being infinite and eternal, possessed of every moral excellence, as our Creator, as the author of all our blessings, as our holy Redeemer and Judge. There must also, be a knowledge of ourselves, as moral and immortal beings, as capable of serving and pleasing God. These truths being understood, the obligations of obedience, of love, of trust in God, are easily perceived. Without a knowledge of the reasonableness of these duties, it is not to be expected they will ever be performed.

Much has been said on the subject of *Natural Religion*, including those truths which, it is supposed, may be known concerning God and moral duty, without any revelation from heaven. Our reasonings upon this subject must be very uncertain. The experiment has never been made, and never can be. There has never been any portion of mankind *wholly destitute* of a knowledge of those divine truths which God has made known to man by his own immediate testimony. The true LIGHT (the Lord Jesus) *lighteth every man that cometh into the world.* The knowledge of the divine character, and the fundamental principles of moral truth, early made known to the ancient patriarchs, can never be wholly obliterated from the minds of their posterity. God made known his will to mankind, in various ways, from age to age, previous to the times of the prophets of Israel. Many of these early revelations, we have reason to believe, are not recorded in the volume of divine truth. Job and his friends, as well as many others, understood the first principles of the divine character and of moral truth, previous to the time of Moses. The Church of God, always the depository of revealed truth, has ever been so situated as to afford the greatest facilities of intercourse with the various nations and tribes of men.

Though we know but little from facts of what the human mind could discover in the researches of moral truth, without

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the aid of divine revelation, it is not to be doubted that the works of creation and providence afford evidence, if justly perceived, of the essential perfections of God, and of the fundamental principles of moral obligation. Yet, through the defects of a darkened understanding, perverted by the corruptions of the heart, this evidence is but imperfectly discerned, and the truth poorly understood.

We thus perceive the necessity of a full revelation from God, to teach us his character and our own, to learn us our duties to him and our fellow men, and to make known our privileges, our hopes, and prospects. Such a revelation he has given, through the medium of prophets and apostles, and has not left the world without a witness, in addition to the benevolence of his works, that he is indeed GOOD.

Various and multiplied are the systems of religion that have prevailed and still exist among mankind. Sceptical minds have greatly exulted in this fact, and have attempted to deduce from it a favourite conclusion, that religion itself has no higher origin than the interests and fancies of men. The correct conclusion, however, from this fact, must be directly the reverse. From a just view of the human character, we have no right to believe man would have any religion at all, had it not been originally taught from heaven. The earliest records of nations clearly prove that the most ancient religion of mankind was the worship of one God. This preceded all idolatry. The most famous divinities of India, Egypt, and Greece, were deified men, heroes, founders of cities, and public benefactors, consecrated, after their death, by the affection and pride of their countrymen, to the privileges of celestial beings. Most people, however, constantly acknowledge a supreme invisible God, superior to their favorite deities, and not degraded, like them, by the vices and passions of men. The most ancient idolatry was far less absurd than that which received the improvement and refinement of later times.

In giving our readers a view of the various religions and religious ceremonies which prevail among mankind, it is necessary to consider the false as well as the true. Or, to speak in milder terms, those which are the least conformable to truth, as well as those which are the most consistent with the divine precepts. While it is probable there is no religious community wholly destitute of errors, still, as all religion had its origin in the revealed will of God, we may hope there is no religious system without some mixture of truth.

Our attention will naturally be directed, in the first place, to Christianity. Not only because it is the religion of the true God, and the only one established upon the basis of his revealed truth, but as it is professed by a greater portion of mankind than any other, including all the most enlightened nations of the world. Judaism may perhaps be thought to deserve a prior consideration, as this is more ancient than Christianity, and also of divine authority. But Judaism has now, in a great measure,

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ceased to exist, and has become emerged in the religion of Christ, as it was designed to be, and cannot hold a very important place, though it will deserve a distinct consideration in the progress of this work. Christianity is built upon the foundation of prophets, (Jews) as well as apostles, Jesus Christ being, of the whole, the chief corner stone.

CHRISTIANITY is the religion of all who believe in Christ Jesus as the Saviour of men, and receive the holy scriptures as the word of God. This religion is professed by the people of all Christian countries, and recognized by their various usuages and laws. The professors of Christianity are divided into a great number of different classes and denominations. From this fact, which the mysterious providence of God has always suffered to exist, the enemies of this religion have contended that it cannot be ascertained what Christianity is : they say that different denominations describe it in a very different manner, each pronouncing others to be wrong. The difference of sentiment among the various classes of professing Christians is, indeed, much to be regretted ; yet this difference has always been magnified by the enemies of righteousness, and is, in reality, much less than has been commonly supposed. Good men, of all Christian churches, whenever they become acquainted, always find that they can truly call each other brethren. The difference which has existed in the separate portions of the Christian church has generally consisted in objects of, comparatively, minor importance, and not in the essential principles and practices of Christianity. No greater difference in sentiment, in practice, in feeling, has ever existed between any extensive portions of Christendom than between Catholics and Protestants. And yet, when the Protestants separated from the Catholic church, with a commotion which convulsed the world, they called the change no more than a *Reformation.* They considered themselves as remaining on their former basis, though divers alterations and improvements were necessary to be made.

In looking over the numerous Creeds and Confessions of Faith formed in different ages and countries, it is very interesting to the friends of righteousness, to perceive a general coincidence of sentiment in all the fundamental principles of divine truth. Differences in minor things are indefinitely numerous, while the leading features of the Christian system are almost universally maintained.

The following things have been acknowledged as fundamental principles, by the professed friends of Christ, with few exceptions, in all ages of the Church. The divine authority of the Holy Scriptures, salvation by the righteousness of Christ, the perfection of the Saviour's character, the necessity of holy obedience to the divine commandments, the resurrection of the dead, the general judgment, the eternal happiness and misery of the righteous and the wicked, the Christian Sabbath, and the Christian Sacraments.

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These are the essential principles of our holy religion, and all who cordially receive and observe them may be considered as resting upon the Rock of the divine salvation.

While we take this general survey of the Christian world, and find our high obligations of gratitude to God, it is not to be forgotten that it is divided into a number of different classes, alienated, to a considerable degree, from each other, not less from a want of intercourse and correct information, than from real differences in sentiment and practice. A just view of these is necessary to a correct knowledge of the various religions of the world, and may have a tendency to promote that charity which is the bond of perfectness. In an attempt to present such a view to our readers, the Catholic Church, on account of its antiqiuty, its numbers, and various other considerations, will deserve the first attention. The Greek Church, indeed, claims a priority in the time of its existence, yet, for the reasons mentioned, and the deeper interest felt by Americans in the Catholic Church, we conclude to give that the first place in the following work.

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PART I.

CHRISTIANITY.

CHAPTER I.

THE CATHOLIC CHURCH.

CATHOLIC, denotes any thing that is universal or general. The rise of heresies induced the primitive Christian church to assume the appellation of *Catholic*, being a characteristic term to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the common name of Christians. The Romish church now distinguishes itself by the term *Catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics.

This denomination of Christians has existed under one form or other, from a very early period of the Christian church. They tell us, that they are as old as Christianity; that their first bishop was St. Peter, who, they add, was first bishop of Rome; and they assume to trace their several bishops in direct succession from the apostles down to the present time.

Their first bishop belonging to what they call the see of Rome, they, after the lapse of some time, adopted the adjunct *Roman* to their other appellation of Catholic or Universal. But since the reformation in the 16th century, this sect has been designated by various names by their enemies: Papists, Romanists, &c. These being considered terms of reproach by these Christians, we shall carefully avoid applying them; preferring the use of that appellation which cannot possibly give offence; and by which they are, in fact, now recognized in modern statute-books.

Speaking of their church generally, the Roman Catholics describe it as *one*, *holy*, *Catholic* and *apostolic*;—*First*, because its doctrines and worship are the same all over the world; *Secondly*, because all its doctrines, rites, and observances tend to holiness; but more especially, as the church is infallible, and cannot fall into error of any kind, being kept and upheld by the power of Jesus Christ, who presides over the whole community of the faithful; invisibly, by his grace and special providence; and visibly, by his successors, the Bishops or Popes of Rome, who are Christ's vicars on earth, the descendants of St. Peter, and the successors of the apostles; *Thridly*, this church is *Catholic*, because of its universality at one time, though now somewhat distracted by the great Protestant schism

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of latter days, and the secession of the Greek Church in former times; *Fourthly*, because the bishops and pastors of this church are all descended from the apostles; the line of succession never having been broken in a single instance.

It is proper to remark here, that the Roman Catholics do not hold an opinion that the Pope himself is infallible, as many charge them; they only say that the Pope and the rest of the bishops in a general council, assembled to settle points of doctrine, or essential branches of church discipline, have always been preserved from error; and this they defend by the text, that "the church is the pillar and ground of the truth;" and that when it seemeth right to them and to the Holy Ghost—so to assemble, then Christ is so truly in the midst of them that they cannot, as a whole church, fall into error.

But they admit that the Pope, individually, as well as any other man, may fall into gross errors and very grievous sins; they admit very great latitude as to matters of mere opinion; carefully distinguishing between articles of faith or belief, and minor subjects of opinion, or convenience.

They say that as theirs is the only true church, and as there can be no salvation out of the true church, so no one can be saved who obstinately withdraws from, or does not unite himself to their church; but they make a distinction between wilful disobedience to the church's authority, and invincible ignorance of the right way.

As a body, however, they tolerate no religion at variance with their own,—nor admit the possibility of the salvation of obstinate and wilful heretics; because the holy Roman Catholic Church being the only true church, it is the duty and the interest of all men to become obedient to her laws and teachings.

Hence, it is manifest, that the Roman Catholics reject the Protestant doctrine of "the right of private judgment in matters of religion," teaching that all spiritual knowledge and all ecclesiastical authority, emanate to the faithful, first from Christ, and secondly, from the church, whose head and members may, as individuals, err, but as a whole, cannot.

The Pope of Rome, though they do not admit his infallibility, is acknowledged as first or supreme in the church, as well in matters of faith as in those of discipline; but we shall have more to say concerning the Pope, when we come to treat of Ceremonies and Rites.

The Religion of the Roman Catholics ought always, in strictness to be considered apart from its professors, whether kings, popes, or inferior bishops; and its *tenets*, and its *forms*, should be treated of separately. To the acknowledged creeds, catechisms, and other formularies of the Catholic Church, we should resort for a faithful description of what Roman Catholics do really hold as doctrines essential to salvation; and as such, held by the faithful in all times, places, and countries. Though the Catholic *forms*, in some points, may vary in number and splendour, the Catholic *doctrines* cannot;—though *opinions*

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may differ, and change with circumstances, *articles of faith* remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of the Roman Catholics. It has been owing to a want of this discrimination that so many absurd, and so many even wicked tenets have been palmed upon our brethren of the Catholic Church; that which they deny, we have insisted they religiously hold;—that which the best informed amongst them utterly abhor, we have held up to the detestation of mankind, as the guide of their faith and the rule of their actions. This is not fair:—it is not doing to others as we would have others do unto us: a different spirit and conduct shall be observed in this sketch, written for instruction; and not to serve party objects and party ends.

The various misrepresentations of the Roman Catholic doctrines and practices, which had gone forth into the world about the time of the Reformation in the 16th century, at length induced the Church of Rome to call a general council, which assembled at the city of Trent; at this celebrated council, the doctrines of the Reformation, at least those that were deemed new doctrines or opinions, and such as were at variance with the church's supreme authority in all matters relating to faith and practice, were denied and rejected, whilst all the doctrines peculiar to the ancient church were solemnly confirmed.

It is not needful to go into a history of this great council. Dr. Jurieu, and Father Paul, have both given very minute details of the proceedings that then took place: the decrees of this council, with the creed of Pope Pius IV. may very well be said to contain every thing necessary to be known in order to form a correct judgment of the doctrines of the Roman Catholics of the present and all former times.

The council of Trent defines the church to be one, visible, holy, catholic, and apostolic community, established by Almighty God, on a solid basis, who has bestowed upon it the power of opening the gates of heaven to all true believers, and shutting them to all heretics and infidels. It likewise has the power of pardoning sin, and excommunicating all such as are disobedient.

This church is both triumphant and militant: the former is the illustrious society of those blessed spirits and saints, who, having triumphed over the world, the flesh, and the devil, enjoy everlasting happiness, peace, and security: the latter is the congregation of all true believers upon earth, who are constantly obliged, during their whole lives, to resist the world, the flesh, and the devil.

Jesus Christ is the immediate governor of that part of the church which is triumphant in the heavens; but, as the church militant required a visible head or director, Jesus Christ has substituted one in his stead, who is accounted by all true Catholics, as the chief, if not the supreme, head and director on

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earth of the faith of all Christians throughout the world :—this great personage is the Pope already briefly spoken of.

The word POPE is derived from the Latin word *papa*, which signifies father. It was at first applied to all bishops ; but in process of time, it was applied to the Bishops of Rome only. It is from this word *papa* that the Roman Catholics came to be called *papists*, and their doctrines *popery ;* but these are terms they disclaim. The Bishop of Rome is not only the prime or chief head of the church, but also an œcumenical, or universal bishop.

The Pope is likewise styled his Holiness—God's Vicegerent—The Vicar of Christ—Successor of St. Peter, Prince of the Apostles. He styles himself " A Servant of the Servants of God." But of the Pope more hereafter ; at present, let us proceed to a more detailed summary of the doctrines of the Catholic Church.

In performing this portion of my labour, I shall take the creed of Pope Pius IV. with the best expositions I can collect of each of the Articles as we pass along :

ARTICLE I.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. The one true and living God in Three Persons, Father, Son, and Holy Ghost.

Exposition.—This article principally consists in believing that God is the maker of all things, that it is our duty to adhere to him with all the powers and faculties of the mind, through faith, hope, and charity, as being the sole object that makes us happy by the communication of that *summum bonum*, or chief good, which is himself. The internal adortion, which we render unto God, in spirit and in truth, is attended with external signs, as a solemn acknowledgment of God's sovereignty over us, and of our absolute dependance upon him.

The idea of God which nature has engraven on the minds of men, represents him as a being independent, omnipotent, all-perfect ; the author of all good and all evils ; that is, of all the punishments inflicted on account of sin or transgression.

ARTICLE II.

I believe in one Lord Jesus Christ, the only begotten Son of God ; begotten of the Father before all worlds ; light of light ; very God of very God ; begotten not made, being of one substance with the Father by whom all things were made.

Exposition.—I do profess to be fully assured of this most certain and necessary truth, that Jesus Christ, the Saviour and Messiah, is the true, proper, and natural Son of God, begotten of the substance of the Father, which being incapable of multiplication or division, is so really and absolutely communicated to him, that he is of the same essence, God of God, light of light, very God of very God. I acknowledge none but him to

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be begotten of God by that poper and natural generation, and thereby excluding all which are not begotten, as it is a generation; all which are said to be begotten, and which are called sons, are so only by adoption.

ARTICLE III.

Who for us men, and our salvation, came down from heaven, and was incarnate of the Holy Ghost of the Virgin Mary, and was made man.

Exposition.—That in this Person, the divine and human natures were so united, that they were not confounded; but that two whole and perfect natures, the God-head and manhood, were joined together in one person; that of him many things are said that are proper to one person only.

ARTICLE IV.

And was crucified also for us under Pontius Pilate: he suffered and was buried.

Exposition.—That this person did truly suffer in his human nature, the divine being not capable of suffering.

ARTICLE V.

And the third day rose again, according to the scriptures.

Exposition.—Christ did truly rise again from death with that very body which was crucified and buried. I also knew him in the flesh, says Ignatius, and believe in him.

ARTICLE VI.

He ascended into heaven; sits at the right hand of the Father.

Exposition.—This article teaches us, that he ascended in like manner into heaven, and sitteth at the right hand of the Father to make intercession for us.

ARTICLE VII.

And is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

Exposition.—Our Lord's remaining in heaven till the day of judgment, appears from Acts iii. 20, 21; and chap. x. ver. 42.

ARTICLE VIII.

I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who spake by the prophet.

Exposition.—This article teaches, 1. that the Holy Ghost proceeds both from the Father and the Son; 2. that he is of one substance, majesty and glory, with the Father and the Son, very and eternal God; inasmuch, as such operations are ascribed to the Holy Ghost as cannot be ascribed to a person distinct from the Father and the Son, and therefore must be a person distinct from them both; and, inasmuch, as such things

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are ascribed to him as cannot be ascribed to any but God, and for this reason they are co-equal and consubstantial.

ARTICLE IX.

I believe in one only catholic and apostolic church.

Exposition.—From these words we gather, 1. that Jesus Christ has always a true church upon earth; 2. that this church is always one by the union of all her members in one faith and communion; 3. that she is always pure and holy in her doctrine and terms of communion, and consequently always free from pernicious errors; 4. that she is catholic, that is universal, by being the church of all ages, and more or less of all nations; 5. that this church must have in her a succession from the Apostles, and a lawful mission derived from them; 6. that this true church of Christ cannot be any of the Protestant sects, but must be the ancient church communicating with the Pope or Bishop of Rome; that this church is infallible in all matters relating to faith, so that she can neither add to, nor subtract from what Christ taught.

Accordingly we find that the Catholic Christian asserts, that God has been pleased, in every age, to work most evident miracles in the church by the ministry of his saints, in raising the dead to life, in curing the blind and lame, in casting out devils, in healing inveterate diseases in a minute, attested by the most authentic monuments, which will be a standing evidence to all nations, that the church of Rome is the true spouse of Christ.

ARTICLE X.

I acknowledge one baptism for the remission of sins.

Exposition.—Baptism is a sacrament instituted by our Saviour to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration and the grace of Christ Jesus; and to unite them to him as the living members to the head.

St. Cyril of Jerusalem says the catechumens, after they were unclothed, were anointed from the feet to the head with exorcised oil; after this they were conducted to the laver, and were asked if they believed in the Father, Son, and Holy Spirit. Having made a profession, they were plunged three times in the water.

ARTICLE XI.

I look for the resurrection of the dead.

Exposition.—I am fully persuaded of this, as a most evident and infallible truth, that, as it is appointed for all men once to die, so it is also determined, that all men shall rise from death; that the souls, separated from our bodies, are in the hands of God, and live; that the bodies dissolved in dust, or scattered in ashes, shall be re-collected and re-united to their souls; that the same flesh which lived before shall be revived, and the

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same numerical body which did fall shall rise; that this resurrection shall be universal, no man excepted; that the just shall be raised to a resurrection of life, and the unjust to a ressurrection of damnation; and that this shall be performed at the last day, when the trumpet shall sound.

ARTICLE XII.

I believe in the life of the world to come. *Amen.*

Exposition.—I believe that the just, after their resurrection and absolution, shall, as the blessed of the Father, receive the inheritance, and, as the servants of God, enter into their Master's joy, freed from all possibility of death, sin, and sorrow, filled with an inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment in the presence of God and of the Lamb forever.

Thus far the profession of the Catholic faith is perfectly conformable to doctrines of the Church of England, as laid down by the Apostles' and Nicene creeds. The remaining twelve articles, with the expositions, exhibit a portion of the faith of the Roman Catholics, somewhat repugnant to the Protestant Churches.

ARTICLE XIII.

I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

Exposition.—The Roman Catholic Christians say, that the whole doctrine, to be delivered to the faithful, is contained in the Word of God, which Word of God is distributed into scripture and tradition; scripture signifies simply writing; tradition, that which has been preserved and handed down to us by words, from generation to generation; and the Catholics have many arguments in favour of tradition, as forming part of the word or revealed will of God.

ARTICLE XIV.

I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous consent of the fathers.

Exposition.—The Roman Catholics hold that the church, which is alone infallible, possesses the power of judging of the right sense of the holy scriptures, and of the traditions; this church being always under the same divine influence that inspired the prophets and apostles of old. The apostolical traditions are those which are supposed to have had their origin or institution from the apostles, such as infant baptism, the Lord's Day, or first day of the week, receiving the sacrament, &c.

Ecclesiastical traditions are such as received their institution

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from the church, after the first age of the apostles; such as holidays, feasts, fasts, &c.

They tell us, that the way by which we are to judge of what really are apostolical and ecclesiastical traditions, is the same as that by which the faithful judge of all matters of faith and doctrine, (viz.) the unerring authority of the church, expressed in her councils, and preserved in her universally admitted formularies and constant practice.

ARTICLE XV.

I do profess and believe, that there are seven sacraments, truly and properly so called, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them to every one, (viz.) baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they do confer grace, and that of these things, baptism, confirmation, and orders, cannot be repeated without sacrilege. I also receive and admit the received and approved rites of the catholic church, in her solemn administration of all the aforesaid sacraments.

Exposition.—A *sacrament* is supposed to be an institution of Christ, consisting of some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Of these several sacraments, though they might appear rather to belong to the ceremonial part of the subject than to the doctrinal, it will be proper to give some account in this place, inasmuch as they form so essential a portion of the catholic faith. The accompanying cuts will assist the reader in understanding the forms used in their administration.

1. Baptism, according to the Roman Catholics, is an institution of Christ of a very important nature. The mode in which it is administered is somewhat similar to that observed by the Church of England. In this particular, however, the Church of Rome appears to have the advantage, in point of liberality, if I may so term it: should an unbaptised infant fall sick, and there be no priest at hand to administer this holy sacrament, the nurse, or any other person, of the congregation of the faithful, may perform the sacred office: for, argue the Catholics, it were a sad thing that the soul of a child should be damned eternally for want of this essential rite, through the unavoidable necessity of the priest's absence; and it is clear that the Roman Catholics do hold the indespensible necessity of baptism, from the 10th Article of Pope Pius's Creed, which enjoins this rite "for the remission of sins;" including, of course, original curruption as well as actual transgression.

The ceremonies now used in the administration of baptism, according to several approved authors, are as follows: *First*, they consecrate the water with prayer, and pouring in of oil three times: *Secondly*, they cross the party on the eyes, ears, nose, and breast: *Thirdly*, he is exorcised with a certain charm, or exsufflation, or breathing: *Fourthly*, they put conse-

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crated salt into his mouth: *Fifthly*, they put spittle into his nose and ears: *Sixthly*, they add imposition of hands, and the sacerdotal blessing: *Seventhly*, they anoint him with holy oil on the breast: and, *Eighthly*, they anoint him on the crown of the head, using perfume, &c.

It was anciently the practice to give the party the kiss of peace; to put a lighted taper in his hand; give him milk and honey to drink; and then clothe him with a white garment; but these practices are now, I believe, universally laid aside. The words used, and the rest of the form, are similar to those in the protestant episcopal churches.

Baptism, amongst the Roman Catholics, is not confined to infants, nor to adults; but, properly speaking, they may be ranked amongst the supporters of infant baptism; for in this respect, like other Christians, they have varied in their practice, though not in their opinions on the subject.

2. Confirmation, is a sacrament wherein, by the Invocation of the Holy Ghost, and the imposition of the bishop's hands, with the unction of holy chrism, a person receives the grace of the Holy Spirit, and a strength to enable him to make profession of his faith. In this sacrament the Roman Catholics make use of olive oil, and balm; the oil to signify the clearness of a good conscience; and the balm as the savour of a good reputation. They use the following form: "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, the Son, and the Holy Ghost."

Calmet says, the *Confirmation* is that which makes us perfect Christians, and impresses an indelible character after baptism, and imparts to us the spirit of fortitude, whereby we are enabled to profess Christianity, even at the hazard of our lives; and is thereby deemed a sacrament of the church.

3. The Eucharist, or Lord's Supper, is a sacrament of infinite importance in the catholic church, and has given rise to more controversy and dispute than all the rest put together. These Christians believe and assert, that the Eucharist signifies that sacrament which really and in truth contains the very body and blood of our Saviour, transubstantiated, or transformed, into the appearance of bread and wine, when consecrated and set apart at the sacrifice of the mass, which shall be fully explained farther on. It is called the Eucharist, because Jesus Christ, in the institution of this divine sacrament, *gave thanks* to God, broke the bread, and blessed the cup: *Eucharistia*, in Greek, signifies thanksgiving, and answers to the Hebrew word *Barach*, to bless, or *Hodah*, to praise.

The administration of this sacrament must be explained when we come to treat of the Mass more particularly.

4. Penance, or Infliction, the art of using or submitting to punishment, public or private, as an expression of repentance for sin, is deemed one of the seven sacraments. It includes confession of sins to the priest, which, if accompanied with sin-

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cere contrition, and a promise of future amendment, with restitution, upon absolution received, on these conditions, from the priest, puts the penitent into a state of salvation.

Penance and absolution are so intimately connected in the catholic church, that it will be necessary to give some further explanation of this sacrament. This, the Council of Trent has decreed to consist of some outward sign or ceremony, by which grace is given to the soul of the worthy believer. It was, they add, instituted by Christ, when, breathing upon the disciples, he gave them the Holy Ghost, with power to remit or retain sins; that is to reconcile the faithful fallen into sin, after baptism. It differs from baptism not only in matter and form, but, also, because the minister of baptism is not a judge in that ordinance; whereas, after baptism, the sinner presents himself before the tribunal of the priest as guilty, to be set at liberty by his sentence. It is, however, as necessary as baptism. The form consists in the words "I do absolve thee." Contrition, confession, and satisfaction, are parts of penance, and the effect of it is reconciliation with God. Contrition is grief of mind for sins committed, with purpose to sin no more, and was necessary at all times, but especially such as sin after baptism. It is a preparation to remission of sins. By penance the church has ever understood that Christ hath instituted the entire confession of sins, as necessary by the law of God, to those who fall after baptism: for, having instituted the priests his vicars for judges of all mortal sins, it is certain that they cannot exercise this judgment without knowledge of the cause; but, when this is done, the priest, who has authority, delegate, or ordinary, over the penitent, remits his sins by a judicial act; and the greater priests reserve to themselves the pardon of some faults more grievous; as does the Pope; and there is no doubt that every bishop may do this in his diocese; and this reservation is of force before God. In the hour of death any priest may absolve any penitent from any sin. What the satisfactions are, as imposed by the priests, are too well known, concludes the Council of Trent, to require any description.

But, as this may not be quite so clear to my reader, I think it proper briefly to state, that satisfactions here mean, restitution to the parties sinned against, bodily mortifications, charity, or alms-giving, and sometimes donations to the church. I think it more proper to give this explanation, because, I know there exists a very common opinion amongst my brother Protestants, that Roman Catholic priests affect to pardon sins of the deepest dye for money: or, in other words, that the faithful, as they are called, may purchase an indemnity for the commission of all sorts of crimes; this is a great slander, and ought not to be repeated, nor kept alive; if any priests have been wicked enough to take such an advantage of the ignorant, on their own heads be it;—the church, of which such priests are a disgrace, disavows any such sordid and impious practices. But of this more, when we come to treat of *Indulgencies*.

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5. Extreme Unction is a sacrament of a very singular nature, and is only administered to persons in imminent danger of immediate death; it is the office of religion applied to the soul. A well known book, entitled "Grounds of the Catholic Faith," says that we have a full description of this sacrament in James v. 14, 15, where it is said, "Is any sick among you, let him call for the elders (the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It is evident, therefore, that extreme unction consists in prayer, and in anointing the body with oil. It is called *extreme* unction, because administered in the last *extremity*.

6. Orders. The Council of Trent is very severe upon those who say that orders, or holy ordination, to the office of priests, is not truly and properly a sacrament, instituted by our Lord Jesus Christ A dreadful anathema is denounced upon all such, and against all those who say that the Holy Ghost is not given by holy ordination. Orders are a sacrament instituted by Christ, by which bishops, priests, &c. are consecrated to their respective functions, and receive grace to discharge them well; if this be true, it is certainly a sacrament of great value.

7. Matrimony, or Marriage, is also a sacrament conferring grace; and those who say to the contrary let them be an anathema, decrees the Council of Trent. But this is not all: "if any man says, a churchman in holy orders may marry, or contract marriage, and that, when it is contracted, it is good and valid, notwithstanding any ecclesiastical law to the contrary, or that any who have vowed continence may contract marriage, let him be an anathema." This is a singular sentence; but the church has so decreed.

As to the form of marriage in the catholic church, it differs nothing materially from that performed in the church of England; it is performed either in private or in public, in the open church or in a private dwelling, as may suit the wishes or designs of those who are to receive the grace of this holy sacrament.

Such is a brief description of the seven sacraments of the Roman Catholic Church. We now proceed with Pope Pius's creed.

ARTICLE XVI.

I embrace and receive every thing that hath been defined and declared by the holy council of Trent, concerning original sin and justification.

Exposition.—Good works, says the council, do truly deserve eternal life; and whosoever holds the contrary is accursed.

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That same council also declares, that all human kind have lost their holiness and righteousness by the sin of Adam, with the exception of the Virgin Mary, whom the catholics, believing the absolute deity of Jesus Christ, call the Mother of God.

The celebrated Bossuet, Bishop of Meaux, says, in his Exposition of the Catholic Catechism, that eternal life ought to be proposed to the children of God, both as a grace mercifully promised, and as a reward faithfully bestowed on them for their good works and merits.

The Council of Trent decrees, that the good works of a justified person are not the gifts of God; that they are not also the merits of the justified person; and that he, being justified by the good works performed by him, through the grace of God and merits of Jesus Christ, whose living member he is, does truly merit increase of grace and eternal life.

The catholic authorities do not appear to be very clear on this great doctrine of justification; for Bossuet, in another place, asserts, that the church professes her hope of salvation to be founded on Christ *alone*. "We openly declare," says he, "that we cannot be acceptable to God, but in and through Jesus Christ; nor do we apprehend how any other sense can be imputed to our belief, of which our daily petition to God for pardon through his grace, in the name of Jesus Christ, may serve as a proof." Picart gives this quotation at greater length. It is worth remarking, that in these definitions of justification, nothing of consequence is said of faith, of which the reformed churches say so much; but this was a very important feature of the Reformation.

ARTICLE XVII.

I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that, in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and the divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the whole catholic church call TRANSUBSTANTIATION.

Exposition.—The famous and learned Cardinal Bellarmine argues on this point thus: "that the celebration of the Passover was an express figure of the Eucharist; but the Passover was a sacrifice, therefore the Eucharist must be so too." This syllogism, like all others of the same kind, is conclusive, provided there be nothing defective in the premises; but no matter: the cardinal reasons somewhat more rationally, when he says, "that if Christ be a priest for ever, the rite of sacrificing must continue for ever." "But," he adds "there can be no sacrifice if we destroy that of the mass." Therefore, it is said, that the whole substance of the bread and wine, after consecration, is changed into the body and blood of Christ, without any alter-

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ation in the accidents, or outward forms. This sacrifice, say the catholics, was only ordained as a representation of that which was once accomplished on the cross; to perpetuate the memory of it for ever, and to apply unto us the salutary virtue of it for the absolution of those sins which we daily commit.

The Catholic Christian Instructed, an acknowledged book among these Christians, solves all the apparent difficulties with respect to this doctrine of transubstantiation; (such as how the outward forms of bread and wine may remain without the substance—how the whole body and blood of Christ can be contained in so small a space as that of the host, nay even in the smallest portion of it—or how the body of Christ can be in Heaven, and at the same time be in so many places upon earth,) in the following manner: "All this comes of the Almighty power of God, which is as incomprehensible as himself; the immense depth of which cannot be fathomed by the short line and plummet of human reason."

The Council of Trent decrees, "that if any one says, that a true and proper sacrifice is not offered up to God at the mass; or that to be offered is any thing else than Jesus Christ given to be eaten, let him be anathema."

And again, in the third canon it decrees that "if any one says, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare memorial of the sacrifice which was completed on the cross; and that it is not propitiatory nor profitable to any but him that receives it, and that it ought not to be offered for the living and for the dead; for their sins, their punishments, and their satisfactions, and their other necessities, let him be anathema."

And also, in the 9th canon, "if any one says, that the usage of the church of Rome, to pronounce part of the canon with a loud voice, ought not to be condemned; or that the mass ought only to be celebrated in the vulgar tongue; and that water ought not to be mixed with the wine, which is to be offered in the cup, because it is against the institution of Jesus Christ, let him be anathema."

The Church of Rome declares that, upon the priest's pronouncing these words, *hoc est corpus meum* (this is my body,) the bread and wine in the Eucharist are instantly transubstantiated into the natural body and blood of Christ; the species or accidents only of the bread and wine remaining. Christ is offered as often as the sacrifice of the mass is celebrated.

Solitary masses, wherein the priest communicates alone, are approved and commended; and the council of Trent decl es that whosoever saith they are unlawful and ought to be abrogated or abolished, is accursed.

Of the forms of this sacrifice of the mass, more in another place.

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ARTICLE XVIII.

And I believe, that under one kind only, whole and entire, Christ is taken and received.

Exposition.—Bread and wine, after consecration, being turned into the substance of Christ's body and blood, without changing the species, the people are forbidden to receive the sacrament in both kinds.

The Council of Constance decreed, that Christ himself instituted the sacrament in both kinds, and that the faithful in the primitive church used so to receive it; yet, that the practice of receiving in one kind only, was highly commendable; they, therefore, appointed the continuance of the consecration in both kinds, and of giving to the laity only in one kind.

For this they assigned the following curious reasons: lest the blood of Christ should be spilt—the wine kept for the sick should fret—lest wine might not always be had—or lest some might not be able to bear the smell or taste.

The Council of Constance has the following words: "In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost, Amen. This present sacred, general Council declares, decrees, and determines, that although Christ instituted and administered to his disciples this venerable sacrament after supper, under both kinds of bread and wine; yet, this notwithstanding, the laudable authority of sacred canons, and the approved custom of the church, hath maintained, and doth maintain, that such a sacrament as this ought not to be made after supper, nor to be received by the faithful, otherwise than fasting, excepting in case of infirmity, or other necessity granted or admitted by law, or by the church: and since, for avoiding some dangers and scandals, the custom has been rationally introduced. That though this sacrament was in the primitive church received by the faithful under both kinds, and afterwards by the makers of it, under both kinds, and by the laity only under the species of bread—such a custon as this ought to be accounted a law, which must not be rejected, or at pleasure changed, without the authority of the church. They who assert the contrary are to be driven away as heretics and severely punished by the diocesans of the place, or their officials, or by the inquisitors of heretical pravity."

The Council of Florence, speaking in relation both to this and to the eucharist, decrees as follows: "The priest, speaking in the name of Christ, maketh this sacrament; for, by virtue of the very words themselves, the bread is changed into the body of Christ, and the wine into his blood; yet so that the whole Christ is contained under the species of bread, and the whole species of wine; also in every consecrated host and consecrated wine, when a separation is made there is whole Christ."

The host consists of a wafer composed of the finest flour and wine; and is that which is here called bread. They use wine, however, separately; the priest only partaking of this. The communicant, in receiving the sacrament, has a consecrated

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wafer placed upon his tongue by the priest, the former devoutly kneeling.

ARTICLE XIX.

I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful.

To this Bellarmine and the Rhenish Annotations have added—That the souls of the Patriarchs and holy men, who departed this life before the crucifixion of Christ, were kept as in a prison, in a department of hell without pain—That Christ did really go into local hell, and deliver the captive souls out of this confinement. The fathers assert, that our Saviour descended into hell; went thither specially, and delivered the souls of the fathers out of their mansions.

Exposition.—Bellarmine says there is a purgatory after this life, where the souls of those that are not purged, nor have satisfied for their sins here, are to be purged, and give satisfaction, unless their time be shortened by the prayers, alms, and masses of the living. This is also asserted by the Council of Trent.

That same Council decreed, that souls who die in a state of grace, but are not sufficiently purged from their sins, go first into purgatory, a place of torment, bordering near upon hell, from which their deliverance may be expedited by the suffrages, that is, prayers, alms, and masses, said and done by the faithful.

It is also decreed, that souls are detained in purgatory till they have made full satisfaction for their sins, and are thoroughly purged from them; and that whoever says that there is no debt of temporal punishment to be paid, either in this world or in purgatory, before they can be received into heaven, is accursed.

ARTICLE XX.

I do believe, that the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayers unto God for us; and that their relics are to be had in veneration.

Exposition.—It must not hence be inferred, that the Roman Catholics worship the saints departed, or their relics, as their saviours or redeemers; but simply as inferior mediators, being near the throne of God, and having constant access to His divine presence. They believe that the prayers of these saints are always acceptable to Almighty God: and that as they are ministering spirits to the heirs of salvation on earth, they consequently know what is taking place in the church, and are specially mindful of the wants and desires of their suffering brethren below. So the faithful here think they may and ought to supplicate the good offices of the glorified saints before the footstool of the Omnipotent. The worship which is paid to

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these saints is far from supreme; it is merely the bowing with reverence, and the supplications of less favoured beings.

Relics of saints, &c. are held in *veneration;* but are not worshipped in anywise; but only as we hold in veneration the pictures or the goods of our dearest friends.

It would be amusing here to give a full account of the sacred relics which are deposited in the churches of the stations at Rome, exhibited during Lent, and upon other solemn occasions, to the veneration of the faithful; but the limits to which this work is confined forbid it.

There are fifty-four stations held in Rome, the ceremonies of which commence upon the first day of Lent, and end on the Sunday *Dominica in Albis* or *Low Sunday*.

St. Isidor, who wrote about the twelfth century, does not allow any other signification to the word *station* than an offering made on a fixed and appointed day; and in support of that opinion cites the practice of Elkanah in the first book of Samuel, chap. i. "And the man went up yearly out of his city to worship, and to sacrifice unto the Lord of hosts in Shiloh:" and in the following chapter, when Hannah brought to Samuel "a little coat from year to year, when she came up with her husband to offer the yearly (*statutis diebus*) sacrifice." From which it appears, Isidor considered the term *station* to be derived from the verb *statuere*, to which opinion Polidore Virgil seems to incline, when treating of this matter in his eighth book. But many object to this explanation, prefering the verb *stare* as more designative of the ceremony; quoting in support of their argument numerous authorities, some of very remote antiquity, to prove that the word *station* is not intended to signify any determinate place nor any particular ceremony performed on some certain day; but from the act of the people *standing* on such occasions, which custom upon these solemn days is invariably observed. In allusion also to the words of the gospel, "*where two or three are gathered together in my name, I will be in the midst of them;*" and also after the resurrection, in a congregation of the disciples of Jesus, where it is written, "*stetit Jesus in medio eorum;*" the Sovreign Pontiff, in quality of his title as Christ's vicar, by this act reminds the people of the promise.

Others pretend that it merely denotes the church, where the Pope *stands* (or some one in his place) and preaches to the people, in imitation of Jesus, in the sixth chapter of St. John, and in other places, where it is said he *stood* and preached to the multitude; and which example was followed by Peter, as in the second chapter of Acts, and from him handed down to the present time. The practice of preaching to the people standing continued, and is still observed on the days of holding the stations, in the time of Lent daily, as particularly noted in the homilies of St. Gregory when speaking of the custom; from which it is manifest, that it is not the church where the ceremony is observed, but the act, from which the word station is

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derived. Some have ventured to attribute the origin of the custom to Pope Simplicius, from his directing the priests to attend at the churches of St. Peter and St. Paul; and of St. Lawrence, on the octaves of their festivals, to administer the sacraments of baptism and penance; but this is clearly erroneous, as the practice can be proved to be much more ancient than the time of Simplicius. Finally, therefore, the word station is evidently derived from the act of standing, and not from the words of Christ, nor from the pontiff, nor from the priests appointed by Simplicius, but from the people solemnly assembling and conforming to a more ancient practice.

It was anciently the custom to go in procession to the church of the station; but the people at present go at such times of the day as suit their particular convenience; where, devoutly praying for a certain time, they return to their ordinary occupations. Pope Boniface VIII. granted an indulgence of one year and forty days *to all those who, with true contrition, having confest, kept the stations regularly from the commencement on Ash Wednesday to the feast of Easter;* besides all other indulgences granted by his predecessors, to each church, in particular, *a remission of* 100 *days of penance to all such as were, under the same regulations, found attending the apostolic benedictions.*

Lent originally began on the 6th Sunday before Easter. St. Gregory added the four days preceding, making thereby the 40 fasting days, in commemoration of the fast in the desert; the first and last Sundays not being days of penance. By way of specimen of an account of these several churches, of the stations, and of the saints to which they are respectively dedicated, take the following, which is the first in the list:—*The Church of Saint Sabina in Mount Aventine.*

This hill is one of the seven hills of Rome, having the Tiber on one side, and on the other the Palatine, and Monte Celio. Aventinus, king of Alba, being killed by lightning, was there buried, and thus left the name, Aventinus, to the hill which concealed his remains. This hill was anciently called Pomeria, or rather the surrounding district, and was inclosed with walls and united to the city under Claudius. Pliny, who wrote in the time of Vespasian, says, that Rome embraced seven hills, and that it contained fourteen districts, and Publius Victorius numbers the Aventine as the thirteenth. Since the building of the church of St. Sabina, and the popes having entire possession of the city of Rome, the divisions of the city have been altered, and this of Mount Aventine is now ranked as the first; this is noted by Anastasius in the life of Eugenius I. This district has been for many centuries the hereditary property of the illustrious family Savelli; the Popes Honorius III. and IV. were of this family, who are styled "Nobles of Mount Aventine." Mount Aventine was, in the early ages of the city, adorned with a number of temples, which, there is good reason to believe, on the introduction of Christianity, were converted to the pur-

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poses for which they are at present used, for, besides many other authorities, Arcadius and Honorius directed that the public edifices should not be destroyed. It is therefore, probable that this church of St. Sabina was the celebrated temple of Diana, or at least built on the site, with the ruins of the aforenamed temple; and this is strengthened further by the testimony of Appianus, in his account of the civil wars of Rome, book 1. that C. Gracchus, in his flight from the temple of Diana Aventine, passed the Tiber by the wooden bridge of Sublicias, which bridge was afterwards restored by Antoninus Pius, and being by him built of marble, obtained the name of Marmorea; and which place to this day, where the church of St. Sabina stands, is called Marmorata. If to these reasons is superadded, that the port Trigemena, through which the way led from the city to Mount Aventine, was at the foot of the hill through which Gracchus passed to cross the river, which was in existence some time back, and was the customary thoroughfare to the church of Sabina, whose principal entrance faces the west, it is more evident it was formerly the temple of Diana, or at least the site of that temple. This church of St. Sabina was built in the year 425, in the time of Theodosius, and in the papacy of Celestine the first, by Peter of Savona, a cardinal priest of Rome. The church is very magnificent, having a portico supported by two beautiful columns of black marble, and another with columns at the side, the front ornamented with elaborate bas-reliefs; twenty-four columns of white marble divide the aisles from the nave, in which is a noble tribune also of marble; the sacred utensils are of a magnificence corresponding with the splendour of the church, amongst which is a ciborium of several pounds weight, together with another ciborium, chalice, paten, and corporal, all of silver, given as it is said, by Honorius III. in 1216. The station at St. Sabina, being the first day of Lent, the pope goes early in the morning, with the whole of his court, to the neighbouring church of St. Anastatia, on Mount Palatine, where he stands till the people are assembled; and it is called The *Colletta*. The pope then distributes the ashes to the cardinals and those assembled; after which ceremony the litany is sung; and the whole of the clergy and the people go in procession to the church of St. Sabina, where mass is said, and a sermon from the gospel of the day; at the end of which the deacon announces the station for the following day at St. George. There are, besides the day of the station, other festivals at this church, on the 29th of August, to celebrate the birth or martyrdom of the saint; and on the 3d of May for other martyrs.

RELICS AT THE CHURCH OF ST. SABINA, EXHIBITED ON SOLEMN FESTIVALS.

Under the high altar, given by Sixtus V. are the bodies of the five following saints, which were found under the ancient al-

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tar of Pope Eugenius II. in 1586, according to the inscription of a leaden chest which incloses them :—

The body of St. Sabina.
— — Seraphia.
— — Alexander, pope.
— — Eventius, priest to said pope.
— — Theodorius, a companion of Eventius.

In the church also,
An arm of St. Sabina.
Part of the cane with which Christ was beaten and derided.
A rib of one of the holy innocents.
Bones of the 40 martyrs.
Bones of the 11,000 *Virgins.*
Part of the tunic of St. Dominic.
A cross of Silver, in the middle of which is another cross containing various relics, viz
A piece, of the true cross of our Saviour ; *on the right arm of this cross are relics of* St. Thomas, Apostle, and St. Lawrence.
In the left arm, of St. Bartholomew and St. Mary Magdalen
In the top, of St. Peter and St. James, apostles.
In the bottom, of St. Alexander, pope, St. Sabina, St. Seraphia, St. Agnes, and St Hypolitus, and his companions.
Part of the stone on which our Saviour slept.
Part of the Sepulchre of the blessed Virgin.
Some olives from Mount Olivet.
Some earth and stone from the holy sepulchre, besides other relics of St. Peter, Paul, Matthew, Stephen, Philip, James, Cosmas, Damanus, Apollinarius, Catharine, Cecilia, and many more.

In the middle of the pavement of the church is seen a black stone, of which it is said that St. Dominic one night praying at this spot, his enemy the devil hurled a stone at him, which touched him slightly, but forced its way through the pavement on which he was kneeling and buried itself in the earth ; upon moving the high altar to its present spot, this stone was found, and the miracle is celebrated in a legend inscribed thereon.

Of such materials are composed the various relics found in the other *stations*, at Rome, and in other parts of the Roman Catholic world. The account here inserted has been furnished by a Catholic gentleman who has resided at Rome, and observed whatever is curious or interesting in that venerable city.

We have the Council of Trent and the catechisms for authority in asserting that all good Roman Catholics are taught, that in honouring saints who sleep in the Lord—in invoking them—in reverencing their sacred relics and ashes, the glory of God is so far from being lessened that it is greatly increased ; that they are to be worshipped, or invoked, because they constantly pray to God for the salvation of men.

In "The grounds of the Catholic doctrine" it is stated, in answer to the following question : "What is the Catholic doc-

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trine touching the veneration and invocation of saints?" it is said that "We are taught, 1st, that there is an honour and veneration due to angels and saints: 2d, that they offer prayers to God for us; 3d, that it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers; and, 4th, that their relics are to be had in veneration."

They tell us further, that the church in all ages has paid this honour and veneration to the saints, by erecting churches, and keeping holidays to their memory; a practice which the Protestants have also retained. In their invocations, however; they simply say to the saints, "pray for us." To the Virgin Mary, the common invocation is this, "Hail Mary, mother of God, the Lord is with thee; pray for us sinners now at the hour of death!" They, however, frequently in their books of common prayer, missals as we call them, use the most pleasing and endearing epithets to the Virgin.

ARTICLE XXI.

I do believe that the images of Christ, of the blessed Virgin the mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be paid unto them.

Exposition.—"Pictures are the books of the unlearned." But it is not this idea alone that suggests to the pious Catholic the propriety of paying veneration to the images of the saints; the catechism says that the minister shall teach the people, that images of saints are to be placed in churches that they may be likewise worshipped. If any doubt arise about the meaning of the word *worship*, when applied to images, the minister shall teach them, that images were made to instruct them in the history of both testaments, and to refresh their memories; for being excited by the remembrance of divine things, they excite more strongly to worship God himself.

It is a stupid and illiberal error to charge the Roman Catholics with the proper worship of saints or of images; and to call them idolators, as many have done, and some ill-informed Protestants still do; the charge is both untrue and unjust.

Who has not often involuntarily ejaculated a prayer to the One God, when looking upon some well-executed piece of sculpture or painting, representing some person or scene of sacred history? The scriptural paintings of the late Mr. West, some of which ornament the altar-pieces of our own churches, have a powerful tendency to call forth this feeling; and he has but a cold heart, if not even a sceptical one, who can look upon that artist's "Christ healing the sick," or his "Christ rejected," and be totally unmoved by something of a devotional spirit. It is certain, that nothing more than the excitation of this feeling is intended by the use of images and pictures amongst the Roman Catholics. If ignorant persons in ignorant times have made any other use of these visible remembrances of departed worth, it has been an abuse of an harmless, if not a profitable,

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practice. The Catholic Church forbids idolatry, ranking it as one of the deadly sins. Let them be rightly understood on this as on other points. Let us not charge them with being of a religion which they deny, nor judge them lest we also be judged. I neither justify nor condemn; but state facts. But it must be confessed that their language, especially when speaking of the Virgin Mary, is sometimes extremely poetical and devout: in the little office of the blessed Virgin, she is desired to loose the bonds of the guilty—to drive away evils from us—to demand all good things for us—make us chaste—protect us from the enemy—receive us at the hour of death. She is set forth as the mother of mercy, and the hope of the world; but why may not a Roman Catholic call her *The Mother of God?* These are all so many pious hyperboles and nothing more: worship, in the highest sense of the word, the Catholics pay to the Trinity only:—the very same Trinity in Unity, and Unity in Trinity, which is "worshipped and glorified" by Christians of the reformed churches in all countries.

ARTICLE XXII.

I do affirm that the power of indulgences was left by Christ in the church; and that the use of them is very beneficial to Christian people.

Exposition.—Bossuet asserts, and only what is commonly believed, that the Council of Trent proposes nothing more relative to indulgences, but that the church had the power of granting them from Jesus Christ, and that the practice of them is wholesome; which custom, the council adds, ought still to be preserved, though with moderation, lest ecclesiastical discipline should be weakened by too great toleration.

By indulgences granted by the popes and prelates of the church, persons are discharged from temporal punishment here and in purgatory.

On few subjects has the Catholic religion been more misrepresented than on this of indulgences: there is something obnoxious in the very term. We are apt to attach an idea and importance to it, when applied as in this case, which do not belong to it. That a bad use may have, at times, been made of it, is readily admitted: for what good is there that has not been abused? But it is denied that the Catholic religion gives any authority to its popes or prelates, or other ecclesiastical officers to grant a licence to sin, as many well-meaning Protestants suppose they may. The forgery about Tetzel at the time of the reformation ought not to be mentioned, except to the individual disgrace of the forgers. I vindicate not the practice or the doctrine of indulgences in any sense; but the author, as an honest writer, will endeavour to screen the youthful mind, for whom he principally now writes, from the contagion of prejudice and mistake on this, as on other points.

In the first ages of the Christian church indulgences were common. In those times of strict ecclesiastical discipline, very

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severe penalties were inflicted on those who had been guilty of any sins, whether public or private; and in particular they were forbidden, for a certain time, to partake of the Lord's supper, or to hold any communion with the church. General rules were formed upon these subjects; but as it was often found expedient to make a discrimination in the degrees of punishment, according to the different circumstances of the offenders, and especially when they shewed marks of contrition and repentance, power was given to the bishops, by the Council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called an indulgence or pardon.

In course of time, however, this wholesome discipline began to relax and degenerate, and some few ambitious and designing men, in those dark ages, began to make a bad use of it: in the very teeth of their own religious tenets and doctrines, these indulgences were actually bought and sold, just as in our own times church-livings, advowsons as they are called, seats in parliament, lucrative and honorary offices in church and state, are sold. The doctrine itself implies neither more nor less than a merciful relaxation of some severe ecclesiastical discipline; and the practice, though not the name, is still retained by many of the sects of the present day.

At present, the utmost length to which the use of indulgences is carried in the Church of Rome, is their extension to the dead: and here the Catholics tell us, they are not granted by way of absolution, since the pastors of the church have not that jurisdiction over the dead; but are only available to the faithful shepherd, by way of *suffrage*, or spiritual succour, applied to their souls out of the treasury of the church.

They have also what they call a *jubilee;* and so called from the resemblance it bears to the jubilee in the old Mosaic law; which was a year of remission, in which bondmen were restored to liberty, and every one returned to his possessions.—The Catholic *jubilee* is a *plenary* or entire *indulgence* granted every twenty-fifth year, as also upon other extraordinary occasions, to such as, *being truly penitent*, shall worthily receive the blessed sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

There are other *plenary indulgences*, differing from a *jubilee.* A jubilee is more solemn, and accompanied with certain privileges, not usually granted upon other occasions, with regard to their being absolved by any approved confessor from all excommunications, and other reserved cases; and having vows exchanged into the performance of other works of piety. To which may be added, that as a jubilee is extended to the whole church, which at that time joins as it were in a body, in offering a holy violence to heaven by prayer and penitential works; and as the cause for granting an indulgence is usually more evident, and greater works of piety are prescribed for the obtaining of it,

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the indulgence, of consequence, is likely to be more certain and secure.

In the ordinary, or what may be called the every-day practice, indulgences extend only to the granting of the laity to eat certain meats, or abstain from certain formal fasts and observances, from considerations of sickness, convenience, &c.

This is the sum of that dreadful bug-bear at which we have so long startled with horror, and shrunk back from with indignation: the practice may be absurd; but it is not wicked when rightly understood, and observed in conformity with the spirit and tenure of the rest of the Roman Catholic religion.

ARTICLE XXIII.

I do acknowledge the holy Catholic and apostolic Roman Church to be the mother and mistress of all churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of Peter, the prince of the Apostles, and the Vicar of Jesus Christ.

Exposition.—This article has reference chiefly to what has been, somewhat improperly, called the pope's supremacy; it ought rather to be called the pope's primacy.

The Catholic doctrine is as follows: That St. Peter was head of the church under Christ—that the pope, or Bishop of Rome, is at present head of the church, and Christ's vicar upon earth. This they attempt to prove by the unanimous consent of the fathers, and the tradition of the church, and say that St. Peter translated his chair from Antioch to Rome. Hence the see of Rome in all ages has been called the see of Peter—the chair of Peter; and absolutely the see apostolic; and in that quality has, from the beginning, exercised jurisdiction over all other churches.

The Church of Rome they call the mistress and mother of all churches; because her bishop is St. Peter's successor, and Christ's vicar upon earth, and consequently the father and pastor of all the faithful; and therefore this church, as being St. Peter's see, is the mother and mistress of all churches.

Pope Boniface VIII. in his canon law, asserts and decrees as follows; "Moreover we declare, and say, and define, and pronounce to every human creature, that it is altogether necessary to salvation, to be subject to the Romon pontiff."

It is proper here to caution the reader against the notion that Roman Catholics, in admitting the pope's supremacy, or primacy, hold that the pope's power over the Christian world is of a temporal nature: it has no such extension; no such reference: for how often have the pope's spiritual subjects, catholic kings and emperors, gone to war with his holiness? Kings do not now hold their crowns at the disposal of any one except of the laws and of their own subjects. The pope's authority over his own temporal dominions, which he holds as any other sovereign, is, of course, not purely of an ecclesiastical kind; and his spiritual power is greatly limited, even in Catholic countries, as France.

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Spain, &c. The French or Gallican church, in particular, is very independent. As far as relates to local discipline, the pope has but a limited authority; even in the church of which he is recognized as the head.

ARTICLE XXIV.

I do undoubtedly receive and profess all other things that are delivered, defined by the sacred canons and œcumenical councils, and especially by the holy Synod of Trent: and all other things contrary hereunto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

This, it must be confessed, is a sweeping article: but even here we shall do well not to mistake or misrepresent. The intolerance here manifest is evidently directed against "things" rather than persons. They are heresies, real or supposed, that are condemned, rejected, and anathematized, and not the persons of the heretics. It ought not, however, to be denied or concealed, that this famous *bull*, as it is called, which bears date Nov. 1564, repeatedly denounces curses on all those who dare dispute its statements. This solemn "bull, concerning the form of an oath of profession of faith," all ecclesiastical persons, whether secular or regular, and all military orders, are obliged to take and subscribe as follows: "This true Catholic faith, without which no one can be saved, which at this present time I do of my own accord profess and sincerely hold, I, the same N. N. do promise and vow, and swear, and God assisting me, most constantly to retain and confess, entire and unviolated, to the last breath of my life; and so far as in me lies, I will likewise take care that it shall be held, taught, and preached by my subjects, or those the care of whom belongs to me, in the discharge of my office."

The exclusive character of the Roman Catholic religion is its worst feature; in doctrines, of a purely theological nature, it differs little from the Calvinist, or at best from the reformed churches: in morals it is equal to the best of them: in discipline it is more rigid than any of them: but in the exclusive spirit, which it almost every where breathes, it is more uniformly explicit, and expressive than all the others. It is true, that in the Church of England, we boldly pronounce "God's wrath and everlasting damnation" on all who do not believe, or hold, or "keep whole and undefiled," the creed of St. Athanasius. It is equally true, that the Calvinian churches do not admit salvation without faith, meaning thereby faith as understood and expressed by them. Nor is it less a fact, that many sects and parties "do not see how a man can be saved holding such and such a creed, differing from their own;" but, then, we do not, like the Roman Catholics, call persons heretics, and anathematize them at the repetition of every doctrine, consigning them to the blackness of darkness for ever and ever, because they do not say our Shibboleth in *every* particular. We

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do not finally and fully condemn for every trivial error: it is only the man who disputes the most material of the "Five Points" that we all of us give over to Satan. If a man believes the holy trinity, original sin, vicarious sacrifices, and eternal punishment—if he holds the imputed righteousness of Christ—the final perseverance of the saints—the extraordinary influence of the Holy Spirit, and has taken the oath of abjuration, and that also against transubstantiation, we all admit that such an one is, at least, in a salvable state. But how different this from the creed of the Roman Catholics, which calls all men heretics, except the invincibly ignorant, who do not believe *all* the articles of the Christian faith?

I should not do justice to the religious opinions of the present race of Roman Catholics were I to omit the insertion of the following address, issued a few years ago, expressive of the general sentiments of this body of Christians on some of those points on which they have been so grossly misunderstood. I extract it from my work, the "Portraiture of the Roman Catholic Religion," not having the original paper before me:—

"An address of several of his majesty's Roman Catholic subjects, to their Protestant fellow-subjects. His majesty's Roman Catholic subjects flattered themselves that the declarations they had already made of the integrity of their religious and civil tenets—the oaths they had taken to his majesty's person, family, and government,—the heroic exertions of a considerable proportion of them in his majesty's fleets and armies,—the repeated instances in which they have come forward in their country's cause,—their irreproachable demeanour in the general relations of life,—and above all, the several acts of parliament passed for their relief, avowedly in consequence of, and explicitly recognizing, their meritorious conduct, would have been a bond, to secure to them for ever, the affection and confidence of all their fellow-subjects, and to make any further declaration of their principles wholly unnecessary:

"But with astonishment and concern, they observe, that this is not altogether the case:—they are again publicly traduced; and attempts are again made to prejudice the public mind against them:

"We, therefore, English Roman Catholics, whose names are here under-written, beg leave again to solicit the attention of our countrymen, and to lay before them the following unanswered and unanswerable document, of the purity and integrity of *the religious and civil principles of ALL his majesty's Roman Catholic subjects*, in respect to their king and their country.

"We entreat you to peruse them;—and when you have perused them to declare,—Whether his majesty's Roman Catholic subjects maintain a single tenet inconsistent with the purest loyalty; or interfering, in the slightest degree, with any one duty which an Englishman owes his God, his king, or his country?

"1.—The first document we present to you, is the oath and

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declaration prescribed by the British Parliament, of the 31st of his present majesty, and which is taken by all English Catholics.

"'I, *A. B.*, do hereby declare, that I do profess the Roman Catholic religion.

"'I, *A. B.*, do sincerely promise and swear, that I will be faithful and bear true allegiance to his majesty King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatsoever that shall be made against his person, crown, or dignity: and I will do my utmost endeavour to disclose and make known to his majesty, his heirs, and successors, all treasons and traitorous conspiracies, which may be formed against him or them: And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown; which succession, by an act, entitled, 'An act for the further limitation of the crown, and better securing the rights and liberties of the subject,' is, and stands limited to the Princess Sophia, Electress and Dutchess Dowager of Hanover, and the heirs of her body, being protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the crown of these realms. And I do swear, that I do reject and detest, as an unchristian and impious position, that it is lawful to murder or destroy any person or persons whatsoever, for, or under pretence of their being heretics or infidels; and also that unchristian and impious principle, that faith is not to be kept with hereticts or infidels: And I further declare, that it is not an article of my faith; and that I do renounce, reject, and abjure the opinion, that princes excommunicated by the pope and council, or any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or any person whatsoever: And I do promise, that I will not hold, maintain, or abet any such opinion, or any other opinions contrary to what is expressed in this declaration: and I do declare that I do not believe that the pope of Rome, or any other foreign prince, prelate, state or potentate, hath or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm: And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation; or mental reservation whatever, and without any dispensation already granted by the pope, or any authority of the see of Rome, or any person whatever, and without thinking that I am or can be, acquitted before God or man, or absolved of this declaration, or any part thereof, although the pope, or any other person or authority whatsoever, shall dispense with or annul he same, or declare that it was null or void.

"'So help me God.'

"II.—The next documents we present to you are, the oaths

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and declaratians prescribed by the acts of the Irish parliament to Irish Roman Catholics :

" The first is the oath of allegiance and declaration, prescribed by the Irish act of the 13th and 14th of his present majesty ; and is taken by all Irish Roman Catholics.

" I, *A. B.*, do take Almighty God, and his only Son Jesus Christ, my Redeemer, to witness, that I will be faithful and bear true allegiance to our most gracious sovereign Lord King George the Third, and him will defend to the utmost of my power against all conspiracies and attempts whatsoever, that shall be made against his person, crown, and dignity ; and I will do my utmost endeavour to disclose and make known to his majesty and his heirs, all treasons and traitorous conspiracies which may be formed against him or them ; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown in his mejesty's family, against any person or persons whatsoever, hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the style and title of Prince of Wales, in the life-time of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming, or pretending a right to the crown of these realms ; and I do swear that I do reject and detest, as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heritics, and also that unchristian and impious principle that no faith is to be kept with heritics : I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure, the opinion that princes excommunicated by the pope and council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever ; and I do promise, that I will not hold, maintain, or abet, any such opinion, or any other opinion, contrary to what is expressed in this declaration : and I do declare, that I do not believe that the pope of Rome, or any other foreign prince, prelate, state, or potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm ; and I do solemnly in the presence of God, and of his only Son Jesus Christ my Redeemer, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the pope, or any authority of the see of Rome, or any person whatever, and without thinking that I am, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the pope, or any other person or persons or authority whatsoever, shall dispense with or annul

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the same, or declare that it was null and void from the beginning. "'So help me God.'

"The next is the oath and declaration prescribed by the Irish act of the 33d of his present majesty, and is taken by all Irish Roman Catholics, wishing to entitle themselves to the benefit of that act.

"'I, *A. B.*, do hereby declare, that I do profess the Roman Catholic religion.

"I, *A. B.*, do swear that I do abjure, condem, and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or any ways injure any persons whatsoever, for or under the pretence of being a heritic: And I do declare solemnly before God, that I believe that no act in itself unjust, immoral or wicked, can ever be justified or excused, by or under pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever: I also declare, that it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the pope is infallible, or that I am bound to obey any order, in its own nature immoral, though the pope or any ecclesiastical power, should issue or direct such order; but on the contrary, I hold that it would be sinful in me to pay any respect or obedience thereto: I further declare that I do not believe that any sin whatever committed by me, can be forgiven, at the mere will of any pope, or of any priest, or of any person or persons whatsoever, but that sincere sorrow for past sins, a firm and sincere resolution to avoid future guilt, and to atone to God, are previous and indispensible requisites to establish a well-founded expectation of forgiveness, and that any person who receives absolution without these previous requisites, so far from obtaining thereby any remission of his sins, incurs the additional guilt of violating a sacrament: And I do swear that I will defend, to the utmost of my power, the settlement and arrangement of property in this country, as established by the laws now in being: I do hereby disclaim, disavow, and solemnly abjure, any intention to subvert the present church establishment, for the purpose of substituting a catholic establishment in its stead: And I do solemnly swear, that I will not exercise any privilege to which I am or may become entitled, to disturb and weaken the protestant religion and protestant government in this kingdom. "'So help me God.'

"Such are the principles which his majesty's Roman Catholic subjects have publicly and solemnly declared and professed on oath. There is not, in any of them, a single principle which every Roman Catholic subject of his majesty does not profess; or which, if his king and country required it, he would not think it his duty to seal with his blood.

"III.—In the year 1788, a committee of the English catholics waited on Mr. Pitt, respecting their application for a repeal of the penal laws. He requested to be furnished with authentic evidence of the opinions of the Roman Catholic clergy and the

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Roman Catholic universities abroad, 'on the existence and extent of the pope's dispensing power.' Three questoins were accordingly framed, and sent to the universities of Paris, Louvain, Alcala, Doway, Salamanca, and Valladolid, for their opinions. The questions proposed to them were, 1. Has the pope or cardinals, or any body of men, or any individual of the church of Rome, any civil authority, power, jursidiction, or pre-eminence whatsoever, within the realm of England? 2. Can the pope or cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense with his majesty's subjects from their oath of allegiance, upon any pretext whatsoever? 3. Is there any principle in the tenets of the catholic faith, by which catholics are justified in not keeping faith with heretics, or other persons, differing from them in religious opinions, in any transaction, either of a public or a private nature?

"The universities answered unanimously:—1. That the pope or cardinals, or any body of men, or any individual of the Church of Rome, has not any civil authority, power, jurisdiction or pre-eminence whatsoever, within the realm of England. 2. That the pope or cardinals, or any body of men, or any individual of the church of Rome, CANNOT absolve or dispense with his majesty's subjects from their oath of allegiance, upon any pretext whatsoever. 3. That there is no principle in the tenets of the catholic faith, by which catholics are justified in not keeping faith with heritics, or other persons differing from them in religious opinions, in any transactions either of a public or a private nature. As soon as the opinions of the foreign universities were received, they were transmitted to Mr. Pitt; but we earnestly beg of you to observe, that it was for *his* satisfaction, not *ours*, that these opinions were taken: assuredly, his majesty's Roman Catholic subjects did not want the wisdom of foreign universities to inform them, that his majesty is the lawful sovereign of all his Roman Catholic subjects; and that, by every divine and human law, his Roman Catholic subjects owe him true, dutiful, active, and unreserved allegiance.

"Such then, fellow-countrymen and fellow-subjects,—*such being our religious and civil principles*, in respect to our *king* and our *country*,—let us now again ask you,—is there in them a single tenet which is incompatible with the purest loyalty; or which in the slightest degree, interferes with the duty we owe to God, our King, or our country?

"But,—are these principles really instilled into us? Do our actions correspond with them? In reply we ask,—Are there not at this very moment, thousands of his majesty's Roman Catholic subjects, who daily and hourly make the most heroic exertions and sacrifices in those fleets and armies, to whose patient and adventurous courage it is owing that we are still blessed with a king and country.

"Now then, fellow-countrymen and fellow subjects, be assured, that among these heroic and inestimable defenders and

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supporters of their king and their country, there is not one, whose parents and whose priests have not taught him, that loyalty is a religious as much as a civil duty; and that when he is fighting for his king and his country, he is performing a duty to his God."

This paper was signed by 59 of the most respectable catholic noblemen and gentlemen of the kingdom, with the late venerable Dr. Douglas, Vic. Ap. London, at their head.

A faithful view having thus been exhibited of the RELIGION of the Roman Catholics, so far as relates to doctrines and opinions, nothing remains but to attempt a similar description of their RITES and CEREMONIES, including some religious PRACTICES not already sufficiently explained.

It is well known that the Roman Catholics perform divine service in the Latin tongue. The Council of Trent decreed that this ought to be the case. This practice was introduced so early as the year 666; a very ominous number, being no other than the number of the beast mentioned in the holy scriptures, that beast being, as we protestants believe, no other than the church of Rome herself;* though some ignorant catholics have declared that it meant the famous Doctor Martin Luther; and several later writers, that it applies to Napoleon Bonaparte, now fallen like Babylon of old. However this may be, the Church of Rome has chosen to have all her masses performed in the Latin tongue; but for the instruction of the ignorant, all those prayers, &c. are translated into the mother-tongue.

It has been said, but without foundation, that the Roman catholics forbid the use of the holy scriptures in the vulgar tongue; they now have numerous translations in use among the laity as well as among the clergy; but the church does not encourage any translation besides her own.

Something ought to be said concerning Persecution and the Inquisition; but all that is needful to be stated on those points is, that the *religion* of the catholics forbids the former, and knows no more of the latter than the protestant religion knows of the Star-chamber. They are state institutions and state practices, not properly chargeable upon the religion of the catholics; though they may be upon catholic princes and rulers, who "not knowing what manner of spirit they were of," encourged them in despight of the obvious tenets of their religion.

The WORSHIP of the Church of Rome is of the grandest and most imposing character. Its ceremonials, especially in foreign countries, are extremely splendid. The most remarkable of their religious solemnities shall be now described.

The ALTAR, according to the sacred canons, should be made of stone; and it is the bishop's province to consecrate it. The table should be made of one single stone, supported by pillars;

* The opinion that the Catholic Church is the Antichrist of the scriptures is not so general among Protestants as it has been. That church has never denied, explicitly, the Father and the Son.

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there should be three steps to go up to it, covered with a carpet; and it is the clerk's business to see that the table be covered with a *chrismal*, that is, a fine cloth as white as possible, laid upon it. All this must be observed with the greatest exactness with regard to the high altar, where Christ's body, or the host, is generally deposited. The clerks must be dressed in their surplices when they approach it, and immediately kneel down and adore the holy sacrament. Certain rules are likewise to be observed in the change of the ornaments; the whole of which must be blessed, crossed, &c. and sprinkled with holy, or consecrated water.

The same formalities are to be observed with respect to the TABERNACLE of the altar, to the *pyx*, that is, the box wherein the host is locked up, and the corporals on which they consecrate; in all which they are to provide every thing of the greatest value; neither gold, silver, nor precious stones, are spared to adorn it; and the most splendid productions of art contribute to its lustre. Tapers are set on the right and left side, which must be made of white wax, except in offices for the dead, &c.

There must be a crucifix, in alto relievo, on the altar; which is generally of curious workmanship. This crucifix must be so placed, that the foot may be as high as the top of the candlestick. There are, also, sundry cruets, basins, &c. for washing; also, a little bell to be rung at what is called the *sanctus*, and the two elevations, or liftings-up, of the host. The clerk must tinkle it twice at each *sanctus;* and at the two elevations nine times (viz.) thrice when the priest kneels down; thrice when he elevates the host, and thrice when he sets it down upon the altar.

The same formalities are observed in regard to the chalice, or cup.

The altar is inclosed within rails generally of curious workmanship, and the whole service is conducted with solemnity and great ceremony.

It will be proper here to explain, as well as I can, "obscured as they are in the mist of antiquity," some of these ceremonies, and of the vestments with which the priests are decorated on their solemn occasions. The Rev. Peter Gandolphy, a learned priest of the metropolis, has given sufficient explanation of them in his preface to his edition of the liturgy, published a few years ago. These ceremonies, composed, as he says, for the edification of the faithful, were mostly intended to bear a mystical signification; though convenience and propriety often dictated the adoption of some. Thus the praying with uplifted hands, in imitation of Moses, mystically expresses the elevation of our thoughts to God. St. Paul also gives a mystical reason for the custom of men praying uncovered in churches; and even to many of their ceremonies which propriety has introduced, the church has added a mystical sense. Thus the altars in the Roman Catholic churches are always raised above the level of the pavement, that the people may more easily

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observe the mysteries as they are celebrated; yet, in this the church proposes to herself a meaning of a mystical kind, which is that they are the altars of *mediation* between heaven and earth.

In the same manner the sacred *vestments* were, we are told, originally common garments, in universal use when first introduced into the offices of religion. These several vestments are called by the following names: The *chasuble* and *dalmatic:* these were coloured dresses, corresponding in shape to the French *frock* worn by our labouring peasants: convenience has taught the Catholics to leave the seams unsewed at the sides.—The *cope*. This is an exact pattern of our modern trooper's cloak.—The *stole:* this was a smaller cloak, more resembling a tippet, or a Spanish mantle, which the scissors have gradually narrowed to its present shape.—The *manuple* was originally a cloth, hanging from the left arm, to wipe the face. The *amice* was a cloth tied over the head; used perhaps for warmth, and so placed that it might be drawn back upon the neck and shoulders at pleasure. The *alb* was the universal under garment of all ranks, full, and reaching down to the heels; and is still the common dress of the Asiatics.—The *girdle* was a cord necessary to confine it close to the body.—The *surplice* was a short loose white dress, and so called because occasionally worn over a dress made of the fur and hair of animals.

Such are the names, and such the origin, of the principal vestments worn by the Catholic priests of the present day; but influenced by the ever-varying fashion of the times, the church soon affixed to them a mystical signification, and piously assimilated them to the virtues in which the Christian's soul is ever supposed to be arrayed. The *amice*, or head-cloth, for instance, was compared to the protecting helmet of spiritual grace and salvation. The long *alb*, or white linen garment, was supposed to be emblematical of future glory and immortality.—The *manuple* was thought to be an emblem of persecutions and sufferings for Christ's sake; and the *chasuble*, *dalmatic*, &c. to express the yoke and burthen of the gospel.

Divine service, amongst the Catholics, consists of prayers and holy lessons, which the church has appointed to be read every day by the clergy at particular hours. This service is called by the church the *canonical hours;* because it was ordained by the canons of the church, which not only prescribe the hours in which it was to be said, but likewise the particular circumstances by which it is to be said.

This office is generally called the *breviary*, which derives its name from its being an abridgment of a longer service, that was formerly used, than is at present.

This office is to be said in a standing posture, pursuant to the ancient custom of the church; and upon the knees on the day of penance.

The office consists of seven hours, if mattins and lauds are to be reckoned one; but of eight, in case they are divided. In

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Grand Mass of the Catholics. See p. 45

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the more early ages it was composed of six parts only. At present they are divided into seven or eight parts, (viz.) mattins for night, lauds for the morning; *prime*, *tierce*, *sexte*, and *none* for the day; *vespers* for the evening, and *compline* for the beginning of the night.

The hour of saying *prime* is directly after sun-rising; *tierce* is fixed to the third hour of the day; *sexte* at the sixth hour; *none* at the ninth hour; *vespers* towards the evening, and *compline* after sun-set. Due care is taken, that these offices be all punctually performed at or near the times specified.

When the pope celebrates mass himself, the cardinals appear in white damask robes, laced with gold. The cardinal bishops wear copes; the cardinal priests chasubles; the cardinal deacons tunics; and all of them white damask mitres. The bishops were copes also; but they are all of rich silks, embroidered with gold, and white linen mitres sewed on pasteboards.

The Ceremonies of the Mass come next to be described. In this most solemn service, which is, as I have already stated, a holy sacrifice, the church not only prays herself, but Jesus Christ, by the sacrifice of his own body, is supposed to offer up to God his Father the most perfect adoration that can possibly be paid, since it is nothing less than a sacrifice offered to the Almighty by one who is himself God.

The mass consists of two parts, (viz.) first, from the beginning to the offering, formerly called the mass of the catechumens; and the second, from the offernig to the conclusion, called the mass of the faithful. All persons without distinction being present at mass till the offering, the deacon then crieth out "holy things are for such as are holy: let the profane depart hence!"

In Picart's book on Religious Rites and Ceremonies we have no fewer than thirty-five curious prints, illustrative of the several parts or portions of this great service: they are briefly as follow:—1. The priest goes to the altar, in allusion to our Lord's retreat with his apostles to the Garden of Olives. 2. Before he begins mass, he says a preparatory prayer. The priest is then to look on himself as one abandoned of God, and driven out of Paradise for the sin of Adam. 3. The priest makes confession for himself, and for the people, in which it is required that he be free from mortal and from venial sin. 4. The priest kisses the altar, as a token of our reconciliation with God, and our Lord's being betrayed by a kiss. 5. The priest goes to the epistle side of the altar, and thurifies or perfumes it. Jesus Christ is now supposed to be taken and bound. 6. The *Introite*, said or sung, i. e. a psalm or hymn, applicable to the circumstance of our Lord's being carried before Caiaphas the high-priest. 7. The priest says the *Kyrie Eloison*, which signifies, Lord, have mercy upon us, three times, in allusion to Peter's denying our Lord thrice. 8. The priest turning towards the altar, says, *Dominus vobiscum*, i. e. The Lord be

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with you; the people return this salutation, *cum Spiritu tuo*, and with thy Spirit, Jesus Christ looking at Peter. 9. The priest reads the epistle relating to Jesus being accused before Pilate. 10. The priest bowing before the altar, says *Munda cor*, i. e. Cleanse our hearts. The gradual is sung. This psalm is varied according as it is the time of Lent or not. The devotion is now directed to our Saviour's being accused before Herod, and making no reply. 11. The priest reads the gospel wherein Jesus Christ is sent from Herod to Pilate. The gospel is carried from the right side of the altar to the left, to denote the tender of the gospel to the Gentiles, after refusal by the Jews. 12. The priest uncovers the chalice, hereby to represent our Lord was stripped in order to be scourged. 13. The oblation to the host, the creed is sung by the congregation. The priest then kisses the altar, then the priest offers up the host, which is to represent or import the scourging of Jesus Christ, which was introductory to his other sufferings. 14. The priest elevates the chalice, then covers it. Here Jesus being crowned with thorns is supposed to be figured to the mind, shewing that he was going to be elevated a victim; and it is well known the victims of the Pagans were crowned before they were sacrificed to their idols. 15. The priest washes his fingers, as Pilate washed his hands, and declares Jesus innocent, blesses the bread and the wine, blesses the frankincense, and perfumes the bread and wine, praying that the smell of this sacrifice may be more acceptable to him than the smoke of victims. 16. The priest turning to the people, says, *Coremus Fratres*, i. e. let us pray. He then bows himself to the altar, addresses himself to the Trinity, and prays in a very low voice. This is one of the secretums of the mass, and the imagination of the devout Christian is to find out the conformity between this and Christ being clothed with a purple robe; but we shall be cautious of adding more on this head, that we may not loose ourselves in the boundless ocean of allusions. 17. The priest says the preface at the close of the *Secretum*. This part of the mass is in affinity to Jesus Christ being crucified. The priest uses a prayer to God the Father, which is followed by the *Sanctus*, holy, holy, holy is the Lord, &c. which the people sing. 18. The priest joining his hands prays for the faithful that are living. This is said to be in allusion to Jesus Christ bearing the cross to die upon, that we might live. 19. The priest covers with a cloth the host and chalice, St. Veronica offering her handkerchief to Jesus Christ. 20. The priest makes the sign of the cross upon the host and chalice, to signify that Jesus Christ is nailed to the cross. 21. The priest adores the host before elevated, and then he raises it up, in the best manner to represent our Saviour lifted upon the cross. He repeats the Lord's prayer, with his arms extended, that his body might represent the figure of a cross, which is the ensign of Christianity. 22. The priest likewise consecrates the chalice, and elevates it, to rep-

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resent the blood of Jesus Christ shed upon the cross. 23. The priest says *Memento* for the faithful that are in purgatory. This prayer is in allusion to that which our Lord made for his enemies; but this allusion would be forced and unnatural, unless the devotees looked upon themselves as his enemies. 24. The priest then raises his voice, smiting his breast, begs God's blessing on himself and congregation, for the sake of such saints as he enumerates, and implores the divine Majesty for a place in paradise, to imitate the thief upon the cross. 25. The priest elevates the host and cup, and says the *per omnia*, then the Lord's prayer. The sign of the cross, which he makes on the host, the chalice, and the altar, is to represent to God that bleeding sacrifice which his Son offered up to him of himself; then the devout Christian becomes the child of God, and all this is an allusion to the Virgin Mary's being bid to look on St. John as her son. 26. After the Lord's prayer the priest says a private one to God, to procure his peace by the mediation of the Virgin Mary and the saints, then puts the sacred host upon the paten, and breaks it, to represent Jesus Christ giving up the ghost. 27. The priest puts a little bit of the host into the chalice. The true Christian is now with an eye of faith to behold Jesus Christ descending into *Limbo*, i. e. hell. 28. Then the priest says, and the people sing, *Agnus Dei*, &c. thrice over, and the priest smites his breast. This action is an allusion to those who, having seen our Lord's sufferings, returned home smiting their breasts. 29. After the *Agnus Dei* is sung, the priest says a private prayer for the peace of the church. He then kisses the altar, and the instrument of peace called the paxis, which being received at his hands by the deacon, it is handed about to the people to be kissed, and passed from each other with these words, *peace be with you;* and whilst the paxis is kissing, the priest prepares himself for the communion by two other prayers, when he adores the host, and then says, with a low voice, *I will eat of the celestial bread;* and smiting his breast, says, *I am not worthy that thou shouldest enter into my house*, three times, after eating of the bread. He uncovers the chalice, repeating verse i. of the 115th psalm, according to the Vulgate. When the priest has received the communion, he administers it to the people. The application of these ceremonies is to the death and burial of Jesus Christ, and his descent into hell. 30. After this, the priest putting the wine into the chalice, in order to take what is called the ablution, repeats a short prayer; then he causes wine and water to be poured out for the second ablution, accompanied with another short prayer, and then salutes the congregation. These ablutions allegorically represent the washing and embalming the body of Jesus Christ, &c. 31. The priest sings the post communion or prayer for a good effect of the sacrament then received, expressed by the glorious resurrection of the regenerate Christians, and is to be looked upon as the representation of our Lord's resurrection. 32 The priest, turning to the people, says, *Dominus vobis-*

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cum, salutes the congregation, as the ambassador of Christ, with the message of peace. 33. The priest reads the beginning of St. John's gospel, and particularly of Jesus's appearing to his mother and disciples, and uses some short prayers. 34. The priest dismisses the people with these words, *Ite missa est*, depart, the mass is concluded, to which they answer, God be thanked. This, they say, points to the ascension of Jesus Christ, where he receives the eternal reward of that sacrifice, both as priest and victim. 35. The people receive the benediction of the priest or bishop, if he is present, to represent the blessings promised and poured down upon the apostles by the Holy Ghost.

This benediction must be given after kissing, with eyes erected to heaven, and arms stretched out, and then gently brought back to the stomach, that the hands may join in an affectionate manner for the congregation of the faithful.

The extension of the arms and the joining of the hands are both mystical, and shew the charity with which the priest calls his spiritual brethren to God.

When he pronounces the benediction he must lean in an engaging posture towards the altar.

The general division of masses is into high and low. *High Mass*, called also the *Grand Mass*, is that sung by the choristers, and celebrated with the assistance of a deacon and a sub-deacon. *Low Mass*, wherein the prayers are barely rehearsed, without any singing, and performed without much ceremony, or the assistance of a deacon and a sub-deacon.—The music on these occasions is generally as full and as rich as possible.

As to ordinary masses, there are some which are said for the Christian's soul; for releasing it from purgatory, or mitigating its punishment there. A sufficient sum must be left to the parish priest for that purpose.

There are also *Private Masses*, for the restoration to health, for travellers, and for returning thanks to Almighty God for particular mercies; these are called *Votive Masses*.

The mass used at sea is called the *Dry Mass*, because on those occasions the cup is omitted, lest the motion of the vessel should occasion any of the consecrated wine, which is the blood of God, to be spilled.

There are other sorts of solemn masses, as the collegiate, the pontifical, those celebrated before the pope, cardinals, or bishops, at Christmas, Pession-week, &c.

When high mass is performed episcopally, or by a bishop, it is attended with still greater ceremony and magnificence. As soon as the bishop is observed to come in sight, the bells are rung; that is of course, where bells are used, which is not very common. On his setting his foot within the church doors the organs begin to play; the master of the ceremonies gives the sprinkle to the head-canon, who presents it, after he has kissed both that and the prelate's hand. His lordship sprinkles him-

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self, and then the canons with it, in the name of the Father, the Son, and the Holy Ghost; and then goes and says a prayer before the altar, on which stands the holy sacrament, at a desk prepared for that particular purpose, and does the same at the high altar, from whence he withdraws into the vestry, and there puts on his peculiar ornaments in the following order:—

The sub-deacon goes to a little closet contiguous to the altar, and takes from thence the episcopal sandals and stockings, which he elevates and presents to the bishop. Then the deacon kneels down, and pulls off his lordship's shoes and stockings, in the midst of seven or eight *acolites* and readers, the former being generally young persons, whose business it is to wait on the pope, or serve in churches, as in this instance. The word itself simply signifies *followers*. These are all dressed in their respective habits, and with the deacons, all upon their knees, spread the prelate's robes.

Two of the *acolites*, or *accolythi*, after that they have washed their hands, take the sacred habiliments, hold them up, and give them to the two deacon-assistants, to put upon the bishop as soon as he has washed his hands. The deacon salutes the bishop, takes off his upper garment, and puts on his *amice*, the cross whereof he devoutly kisses. Then they give him the *albe*, the *girdle*, the *cross*, for his breast; the *stole*, and *pluvial*. Upon receiving each of these the bishop kisses the cross, thereby to testify his veneration of that sacred emblem. The deacons and assistants likewise kiss the holy vestments.

As soon as the bishop is seated, they put his mitre on, and a priest presents him with the pastoral ring. The deacon gives him his right glove, and the sub-deacon his left, which each of them kiss, as also the hand they have the honour to serve in all these circumstances.

Prayers intended to return God thanks for the sanctification of his church by the Holy Ghost, are ejaculated, and adapted to each individual piece of the episcopal robes. The devotion of this ceremony is also supported and confirmed by the singing the office of the *tierce*. These several robes, &c. have also each a mystical or spiritual signification; as the *stole* describes the yoke of the gospel; the taking off of the shoes alludes to Moses putting off his shoes. The *pluvial* was formerly used by travellers, to represent the miseries of this life, &c. &c.

The bishop being thus dressed in all his habiliments, his clergy range themselves round about him. Two deacons, who are canons, place themselves on each side of him, both in their *dalmaticus;* and after them a deacon and sub-deacon. Then the incense-bearer, with the censer, and a priest, with the *navel*, out of which the bishop takes the incense, puts it into the censer, and gives it his benediction. After this he kisses the cross, which is upon the vestry altar; and then goes in procession to the other altar, where he is to celebrate the mass. The incense-bearer walks at the head of the procession; two wax-candle-bearers, with lighted tapers in their hands, march

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next on each side of him who bears the cross. All the clergy follow them. The sub-deacon, who is to sing the epistle, carries before his breast the New Testament shut, with the bishop's maniple in it. A deacon and priest march just before the bishop; his lordship carrying his shepherd's crook in his left hand, to dispense his blessings on those good Christians he passes in his way.

The bishop being advanced to the altar, bows himself once to the clergy and then advances on the first step of the altar; delivers his crook to the sub-deacon, the deacon taking off the mitre. Then the prelate and clergy all bow before the cross on the altar; after which the clergy withdraw, except two priest's assistants, one on his right hand and the other on his left, with the incense-bearer, the sub-deacon, the two deacon's assistants; and thus the ceremony of the mass-service begins, the choir singing the *Introit*.

Want of room prevents a further description of the ceremonies attending mass in the various forms in which that great service, or sacrifice, is performed; or an amusing account of the solemn mass, as celebrated by the Pope himself, might be given; a ceremony abounding with unusual pomp and magnificence.

It would be equally amusing to describe the peculiar ceremonies attending high-mass at Christmas, when his holiness officiates; but this cannot be done: space is only left to notice some other topics of interest and importance connected with this venerable and singular community of Christians.

The procession of the host on Good Friday in Catholic countries is peculiarly solemn; though not so grand and imposing as on some occasions.

At Courtray, a town in the Austrian Netherlands, it was, and it is believed still is, the practice on Good Fridays, to have a grand procession to what they call Mount Calvary, when a poor man is hired to represent the suffering Saviour, and in that capacity receives no small portion of thumps and blows. It was also, once the custom at Brussels to have a public representation of the crucifixion; but I am inclined to believe, that the advancement of knowledge has taught the agents to lay aside that absurd custom. And it should be observed, once for all, that these, and such like practices, have nothing to do with the ceremonies of the church properly speaking. In all Catholic countries, however, to this day, the practice of procession-walking, on numerous occasions, particular on what is called *corpus christi*, is very prevalent.

The *prone*, or *homily*, ought not to be overlooked. Under this word *prone*, we are to include the instruction which is given to the people relative to what is necessary to salvation; the prayers of the church in a peculiar manner for the faithful; the publication of festivals, fasts, banns of matrimony, holy orders, and other things concerning the discipline of the church. The

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prone follows the gospel in the performance of divine service. It is performed with great ceremony and pomp.

It will be expected that some notice should be taken of the use of *beads*, the *rosary*, &c.

The Roman Catholics tell us that the *beads*, (which are a number of small beads strung loosely on a piece of thread or silk) is a devotion, consisting of a certain number of *Paternosters* and *Ave Marias*, directed for the obtaining of the blessings of God through the prayers and intercession of our Lady, that is, the Virgin Mary. Those persons who use beads in their devotions are generally found amongst the more ignorant and poor of the congregation: they shift or move a bead every time they have said a *hail Mary*, or a *Lord's Prayer;* and in the service of the beads, they usually say ten hail Maries for one *Lord's Prayer*.

By the *rosary* is meant a method of saying or telling the beads, so as to meditate on the incarnation, passion, and resurrection of Christ; and it is divided into three parts; each part consisting of five mysteries, to be contemplated during the repetition of five *decades*, or tens, upon the beads. The five first are called the joyful mysteries; namely, the *annunciation*, the *visitation*, the *nativity of Christ*, and his representation in the temple; the *purification* of the blessed Virgin; and Christ's being found in the *temple in the midst of the doctors*, &c. The next five are called the dolorous and sorrowful mysteries, having a relation to the passion of Christ; as his *agony* in the garden; his being *crowned with thorns;* his *carrying his cross;* his being *scourged at the pillar;* his *crucifixion and death*. Then come five glorious mysteries, namely, the *resurrection* of Christ; his *ascension;* coming of the *Holy Ghost; assumption* of the blessed Virgin, &c. and the eternal *glory of the saints* in heaven. This is, altogether, called the service of the *rosary*.

It is the opinion of the Roman Catholics, that MIRACLES have not ceased in the church; and some very recent instances have been solemnly stated, by the present learned Dr. Milner, an English Catholic prelate of great antiquarian and theological repute; but as those miracles are not admitted by all Catholics, they will not here be described. There are many very enlightened and truly liberal priests, who do not give credence to every thing that is related of this kind; although their general orthodoxy cannot be reasonably disputed.

The consecration of crosses, bells, vestments, vessels, &c. must all be passed over, with barely mentioning that such are the practices of this ancient church; as that of churches, church-yards, bells, and regimental colours, is prevalent among the reformed.

The same observation will apply to the sign of the cross; though that ceremony is much more frequently used by Catholics than by Protestants.

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The *feasts* and *fasts* of the Catholic Church are numerous; and are observed by them with great veneration and punctuality. Catholics do really fast. Easter is kept with peculiar zeal and solemnity by the Catholics; so is Christmas and other holidays of that kind. *Lent* is also very rigidly observed by them.

Exorcisms, or the casting out of evil spirits, are now but seldom practised by the Roman Catholics; but they constantly exorcise salt, candles, water, &c. but all they mean thereby is blessing those articles, by way of begging of God, that such as religiously use them may obtain blessings, &c.

An *Agnus Dei* is a piece of wax, stamped with the Lamb of God, blessed by the Pope with solemn prayer, and anointed with the holy chrism. These were formerly articles of sale; and the traffic in them was very productive.

Every good Catholic on entering his place of worship first dips his finger in the holy water, placed near the door; then crossing himself, gently bends the knee—looking towards the altar. From this has arisen the practice among Protestants, in the church of England, of putting their hats, or hands, before their faces, and uttering a short prayer, before they take their seat at church.

We have also borrowed the practice of bowing at the name of Jesus from the Roman Catholics, though, as will be shown in another part, we do not use that ceremony so frequently as they do.

The practice of burning candles, or wax-tapers, before the image of saints, the crucifix, and in the churches is of very ancient origin. In the continental churches, the lamps are frequently numerous, brilliant, and costly.

In describing the various forms and usages of the Catholic Church, it is lamentable to notice the eagerness with which many writers have quoted distorted representations professedly at enmity with the church and people they attempt to delineate. Prejudice and bigotry and imperfections are not confined to any one sect of Christians. It is easier to sneer and to laugh than to reason; and much easier to profess than to practice the Christian duties. Let such as gratify themselves in seeking out the errors and imperfections of any denomination of Christians with a view of disputation only, and thus pass judgment upon them, reflect upon the following Scripture texts. "Judge not that ye be not judged." "He that is without sin among you let him cast the first stone." "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye." "Let all bitterness and wrath and clamour and *evil speaking* be put away from you." "If it be possible as much as lieth in you live peaceable with all men." It is idle to suppose any body of Christians are entirely void of error or imperfection. "The heart of man is deceitful above all things and desperately wicked." These reflections have been called forth from the considerations of the hasty

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opinions which have been formed on the usages of the Catholic church; and particularly of Holy Water, the Canonization of Saints, &c.

The *Canonization of Saints* takes place in the Catholic church, on the proof, real or supposed, of miracles having been wrought at or by their relics: this is a harmless opinion, and does not abstract from the rationality of the Catholic in his conception and practice of more weighty opinions, and is often ill-understood by the unthinking reformist.

The kissing of the Pope's toe originated in a desire to exhibit profound humility and veneration for the successor and the cause of Christ; from the notion, probably, that the more lowly the appearance of attachment, the more holy the object of it, and more devout the suppliant.

It remains only to describe the existing orders and societies of priests in the Catholic church. At one time the religious orders were extremely numerous; but the improvements of modern times have greatly reduced them. The march of reason and commerce has done much for posterity; and monastaries and convents are now growing into disrepute, and out of fashion, all over the Christian world.

Several Orders, as they are called, however still exist: it will be sufficient to notice the most prevalent and numerous.

The Benedictines were formerly the great preservers and propagators of learning in the Christian world; but they are now greatly diminished in number and influence. Some houses, however, still remain on the continent; and, were it only for the service they have rendered to the republic of letters, they merit the gratitude and respect of the whole Christian and philosophic world. They follow what is called the rule of St. Benedict, and were founded about the year 529. They have somewhat relaxed their former austerity; they were once obliged to perform their devotions seven times in twenty-four hours, and always walk two together;—they fasted every day in Lent, till six o'clock in the evening, and abated of their usual time in eating, sleeping, &c. Every monk of this Order has two coats, two cowls, a table-book, a knife, a needle, and a handkerchief; and the furniture of his bed formerly consisted of only a mat, a blanket, a rug, and a pillow.

To this Order the English owe their conversion to the Christian faith from the darkness and superstition of idolatry. They founded the metropolitan church of Canterbury, and all the cathedrals afterwards erected. One of this Order, Alcuisius, founded the University of Paris; Guido, a Benedictine, invented the scale of music; and Sylvester, the organ. Many pious and learned men, however, of this Order, still remain in various parts of Christendom.

The *Dominicans*, also called *Jacobins*, and, in this country, *Black Friars*, were at one time, the most powerful supporters of the papal authoriry in the world. They were founded by St. Dominic, a celebrated Spaniard, in the early part of the 13th

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century, and still exist in France and other countries. The principal object of this Order was the extirpation of error, and the destruction of heretics. They came to England about the year 1221; and, in the year 1276, the lord mayor and aldermen gave them two streets near the Thames; where they had a most magnificent monastary; no part of which now remains, but the place is still called *Black Friars*.

In contradistinction to the *Franciscans*, the order of St. Dominic maintain that the Virgin Mary was born without original sin.

The modern term *Jacobins* was derived from this Order; and some of the first and most active promoters of the French revolution belonged to it.

The *Flagellants* can hardly be now said to have any existence as a body:—they never were a recognised Order. In all ages of the world, a strange notion has existed that the Deity must necessarily be pleased with the self-inflicted punishment of his creatures; instances of this unaccountable infatuation exist even at the present day.* These fanatics at one time maintain-

*The practice of inflicting self punishment, in some instances, has degenerated, or rather risen, into an occasion of rejoicing, or some mere form. I know not precisely whence arose the Irish custom of passing between the two fires of Beal.

In the old Irish glossaries, noticed by Mr. Lhuwyd, mention is made that the Irish druids used to light the solemn fires every year, through which all four-footed beasts were driven as a preservative against contagious diseases.

The Irish still preserve the ancient custom, and light the fires in the milking yards; the men, women, and children, pass through, or leap over these sacred fires; and the cattle are driven through the flames on the first of May.

St. John's eve is another of those festivals, at which time the sacred fires are lighted in every district throughout the kingdom, to the amount of many thousands; in the remote part of the country, all families extinguish their domestic fires, which must be re-lighted from the bonfire.

In Ireland is an ancient cave and chapel, dedicated to St. Patrick. The cave appears to have been cut out of the solid rock. Within it is a very small rill of water, issuing from the rock at the side of the chapel, and passing through it

To this chapel and cave, on a certain day in each year, and on Patrick's day in particular, the natives pay their devotions in pilgrimages, which, for certain stages, they undertake barefoot; but when they come to a certain spot in the way, they go on their bare knees, and continue their devotions all the way to the cave, on stone and gravel, intermixed with heath and grass.

During their devotions at the cave, there is great struggling to get a drop of the water, with which the cripples, and those who have bad ulcers, are sure to wash themselves, in hopes of being made well. They then put on shoes and stockings, and being now merry, are no longer concerned for the sins that were the cause of this severe

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ed a very conspicuous figure, particularly in Italy: whenever a kind of penitential procession was celebrated, the self-convicted criminals marched solemnly through the streets, whipping themselves with the utmost severity, and imploring, in the most piteous strains, the mercy of God.

To such an extravagant extent had this fanatical furor at length proceeded, that Pope Clement VI. formally condemned their practice and themselves as impious and pernicious heretics.

The practice of self-punishment is not yet abolished; even in this enlightened age it is deemed meritorious.

The *Franciscans* were founded by St. Francis, in the year 1209; and it is, or was, a strict Order. At the time it was founded, the churchmen, of every description, had become enervated by riches. The pleasures of the table, the sports of the field, and the allurements of luxury and sensuality, were indulged in without restraint. The establishment of an Order, founded on the injunctions of the Christian author, to his disciples, when he says "provide neither gold, nor silver, nor brass, in your purses; neither two coats, nor shoes, nor yet staves: for the workman is worthy of his meal;" was under these circumstances, highly proper.

"The Rule of Penance of the Spiritual Father, St. Francis," printed at Douay, in 1644, says, that the brothers or sisters, that are to be received into this Order, ought to be faithful catholics; not tied to matrimony; free from debts; sound in body; prompt in mind; not touched with any public infamy; reconciled to their neighbours; and before their admission, to be diligently examined of these things, by those that have power to receive them.

St. Francis built an edifice well calculated to be beneficial to mankind, had his successor followed the essential parts of his regulations. He no doubt intended that his followers should be abstemious and moderate in all their appetites; but he likewise intended that they should labour with their hands for their subsistence; and serve in spiritual matters almost gratuitously. Instead of observing these wise and benevolent rules, they attached themselves to the observance of the most rigid poverty; and a superstitious adherence to the coarseness and form of the habit, particularly to the figure of the *capuce*. This became the cause of many divisions; and finally occasioned the separation of the society into three distinct and independent Orders, besides other subdivisions, with particular statutes.

The Franciscans became a rich and powerful body, and they

penance; then they return in haste, both men and women, to a green spot on the side of a hill, and begin dancing and carousing for the rest of the day, which seldom passes without a general fight, or scuffle; terminating, however, through the interference of the old men and women, in good humour; after which they retire to their respective homes, without retaining the least feeling of animosity against each other.

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widely extended their tenets and influence, but they are now sunk into comparative meanness and insignificance. The Spanish Franciscan monks are particularly disgusting in their appearance and habits; the very sight of them, as a learned monk of the Benedictine Order personally informed the author, would dispose many persons, not only to despise the individual, but set them against all religious Orders whatever; and, perhaps, excite antipathy to the catholic church itself, for suffering and encouraging a system of vandalism. So meanly are the Spanish monks and friars generally esteemed, that the Spaniards have an alliterative proverb, expressive of abhorrence and contempt: "*Quien dice Frayle, dice Fraude;* whoever says friar says fraud;" all this is the consequence of their departure from the rules and duties of their several institutions.

The order of *St. Augustine* was founded in the year 1256. Their rule was nearly similar to the Franciscans. Soon after their institution they came to England, and progressively obtained about thirty houses in different parts: particularly one in London, at the place still known by the name of *Austin Friars.* When that most rapacious of all rapacious monarchs, Henry VIII. formed the design of laying waste the church and suppressing the monasteries, these monks decreased in power and number, and gradually became extinct; but the Augustine's still exist in catholic countries.

But of all the religious Orders that of the *Jesuits* was the most powerful and influential; this society or Order, has been suppressed and revived; extolled and defamed; till the whole world has become familiar with the word *Jesuit*, its meaning and character.

This Order was founded in the year 1540, by an illustrious Spaniard of the name of Ignatius Loyola; he pretended to nothing less than divine inspiration, and his order received the distinguished title of the "Society of Jesus." Besides the three common vows of poverty, chastity, and monastic obedience, the Jesuits bound themselves to a vow of obedience to the pope, to go wherever he should command them for the service of religion, and without requiring any thing from the holy see for their support. This last vow seemed to be somewhat at variance with the general spirit of the monastic life; which taught men to separate themselves from the world, and from connection with its affairs:—in the solitude and silence of the cloister, and the cenobetical life, the monk is called on to work out his own salvation by extraordinary acts of mortification and piety; he is dead to the world, and ought not to mingle in its transactions; he can be of no benefit to mankind, but by his example and prayers.

But in opposition to all this, the Jesuits became the most active and operative body of men in the world: there was not an affair of state, in any part of Europe, or even in India, where they did not exert their influence in the most effective manner, That they might have full leisure for this active ser-

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Passing through the fires on St. John's Day. p. 54.

Worshipping in St. Patrick's Cave. p. 54.

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vice, they were totally exempted from those functions, the performance of which is the chief business of other monks. They appeared in no processions; they practised no rigorous austerities; they did not consume one half of their time in the repetition of tedious offices; but they were required to attend to all the transactions of the world, on account of the influence which they might have upon religion, they were directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution, as well as genius of the order, a spirit of action and intrigue was infused into all its members.

Other orders are to be considered as voluntary associations, in which whatever affects the whole body is regulated by the common suffrage of all its members. In this, a general chosen for life by deputies from the several provinces, possessed power that was supreme and independent, extending to every person, and to every case. He, by his sole authority, nominated provincials, rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vested the sovereign administration of the revenues and funds of the Order. Every member belonging to it was at his disposal; and by his uncontrollable mandate he could impose on them any task, or employ them in any service. To his commands they were required not only to yield outward obedience, but to resign to him the inclinations of their wills, and the sentiments of their minds. There is not in the annals of mankind any example of such absolute despotism, exercised not over monks confined in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the Order vested in the general such absolute dominion over all its members, they carefully provided for his being perfectly informed with respect to the character and abilities of his subjects. Every novice, who offered himself as a candidate for entering into the Order, was obliged to lay open his conscience to the superior, or to a person appointed by him: and in doing this he was required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation was to be renewed every six months. The society, not satisfied with penetrating in this manner into the innermost recesses of the heart, directed each member to observe the words and actions of the novices; and he was bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character might be as complete as possible, a long noviciate was to be permitted, during which they passed through the several gradations of ranks in the society; and they must have attained the full age of thirty-three years, before they could be admitted to take the final vows, by which they became professed members. In order that the general, who was the soul that animated and moved the whole society, might have under his eye every thing necessary to inform or direct him, the

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provincials and heads of the several houses were obliged to transmit to him regular and frequent reports concerning the members under their inspection. In these they descended into minute details with respect to the character of each person, his abilities natural or acquired; his temper, his experience in the affairs, and the particular department for which he was best fitted. These reports, when digested and arranged, were entered into registers kept on purpose; that the general might, at one comprehensive view, survey the state of the society in every corner of the earth; observe the qualifications and talents of its members; and thus choose, with perfect information, the instruments, which his absolute power could employ in any service for which he thought proper to destine them.

Unhappily for mankind, the vast influence which the Order of Jesuits acquired, was often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the society as the capital object, to which every consideration was to be sacrificed. This spirit of attachment to their Order, the most ardent, perhaps, that ever influenced any body of men, is the characteristic principle of the Jesuits; and serves as a key to the genius of their policy, as well as to the peculiarities in their sentiments and conduct. The active genius of this Order, which penetrated the remotest countries of Asia at a very early period of the seventeenth century, directed their attention to the extensive continent of America, as a proper object of their missions. Conducted by their leader, St. Francis Xavier, they formed a considerable settlement in the province of Paraguay; and made a rapid progress in instructing the Indians in arts, religion, and the more simple manufactures; and accustoming them to the blessings of security and order. A few Jesuits presided over many a thousand Indians. They soon, however, altered their views, and directed them altogether to the increase of the opulence and power of their Order. Immense quantities of gold were annually transmitted to Europe; and in the design of securing to themselves an independent empire in these regions, they industriously cut off all communication with both the Spaniards and Portuguese in the adjacent provinces, and inspired the Indians with the most determined detestation to those nations. Such was the state of affairs when, in the year 1750, a treaty was concluded between the courts of Lisbon and Madrid, which ascertained the limits of their respective dominions in South America. Such a treaty was death to the projects of the Jesuits: and the consequence was a violent contest between the united forces of the two European powers and the Indians of Paraguay, incited by the Jesuits. The crafty and vindictive marquis of Pombal, who had raised himself from performing the duties of a common soldier, in the character of a cadet, to be absolute minister of the kingdom of Portugal, could no

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easily forgive this refractory conduct; and, perhaps he might apprehend the downfal of his own authority, unless some decisive check were given to the growing influence of this dangerous society. In the beginning of the year 1759, therefore, the Jesuits of all descriptions were banished the kingdom of Portugal; on the plea that certain of their Order were concerned in the attempt upon the life of the king in September 1758; and their effects were confiscated.

The disgrace of the Jesuits in France proceeded from different and more remote causes. By their influence the bull of Unigenitus, which condemned so strongly the principles of the Jansenists, was generally supposed to have been obtained. The Jesuits, who omitted no opportunity of enriching their treasury, engaged largely in trade, particularly with the island of Martinico: but certain losses falling heavily upon them, the Jesuit, who was the ostensible person in the transactions, affected to become a bankrupt, and to shift the payment of the debts he had incurred from the collective body. As a monk, it was evident he could possess no distinct property; and he had been always considered as an agent for the society. The affair was, therefore, litigated before the parliament at Paris, who were not too favourably disposed to the holy fathers. the course of the proceedings, it was necessary to produce the institute of rules of their Order, which were found to contain maxims subversive equally of morals and of government: other political motives concurring at the same time, the Order was abolished in France by a royal edict, in the year 1762, and their colleges and possessions alienated and sold. Pope Ganganelli, on the 21st of July, 1773, signed a brief for the final suppression of the Jesuits.

This account is chiefly given on the authority of Dr. Gregory's History of the Church; and considering that it comes from an avowed enemy of the Catholic religion, is, upon the whole, a faithful description of this famous Order.

When the present king of Spain, Ferdinand VII. was restored to his crown and kingdom, by the exertions of the English, under the Duke of Wellington, and those renowned patriots the Spanish Cortes, he attempted to restore the Inquisition and the Order of the Jesuits; but the Revolution which afterwards took place in that kingdom thwarted these tyrannical intentions—it is hoped forever. The present Emperor of Russia, Alexander, has recently forbidden the Jesuits from exercising their functions in his dominions.

It cannot be denied, that to this Order the world has been indebted for the encouragement they have given to arts, science, and literature; and their various knowledge will long be esteemed, while their immoralities are detested.

In England there is a college or monastery of Jesuits, situate in the county of Lancaster: that establishment is conducted in a very respectable manner; and the members conduct them-

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selves in the true spirit of their religion, without embroiling themselves with the affairs of the world.

Mosheim, and other writers, have given us the following account of the truly respectable and venerable Order of JANSENISTS, founded in France in the year 1640.

The founder of this Order was Cornelius Jansen, originally professor of divinity in the university of Louvain, and afterwards bishop of Ypres, in Flanders. This eminent and learned person became early attached to the writings of St. Augustine, and had imbibed all that father's opinions concerning the nature of human liberty and divine grace. The chief labour of his life was exhausted in digesting these opinions into a regular treatise, which, in honour of his master, he entitled Augustinus. He left the work complete at his death, in 1638, and submitted it, by his last will, to the holy see. The publication might, possibly, have passed with little notice; or, at most, like many other speculations, have enjoyed only a temporary celebrity, if the imprudence of the Jesuits, who were alarmed by an imaginary attack on their infallibility, had not selected it as an object on which they might display their unbounded influence. The famous cardinal Richelieu was not favourably disposed to the memory of its author, who, in a former work, had condemned the politics of France; and, therefore, uniting with the Jesuits, he procured the condemnation of the work of Jansen, by successive bulls. Persecution generally produces opposition; and, perhaps, the unpopularity of the Jesuits might tend considerably to increase the disciples of Jansen. His doctrines were embraced by a considerable party, both in France and the Netherlands, and had the honour to rank among their defenders James Boonen, arch-bishop of Malines, Libertus Fromond, Anthony Arnauld, Blaise Pascal, Peter Nicholas, Pasquier du Quesnel, and many others of scarcely inferior reputation. The utmost vigilance of the church could not exclude the spirit of Jansenism from penetrating the convents themselves; but none was so distinguished as the female convent of Port Royal, in the neighbourhood of Paris. These nuns observed the strict rules of the Cistertians: the vale in which the convent was situated soon became the retreat of the Jansenist penitents, and a number of little huts were presently erected within its precincts. After various vicissitudes of persecution, in 1709, the nuns refusing to subscribe the declaration of Alexander VII., the weak and intolerant Louis XIV. ordered the whole building to be utterly demolished.

The principal tenets of the Jansenists are as follow: 1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey: nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind. 3. That, in order to render human actions merito-

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Procession of the Host or Consecrated Wafer. p.50

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rious, it is not requisite that they be exempt from necessity, but that they be free from constraint. 4. That the Semipelagians err greatly in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace. 5. That whoever affirms that Jesus Christ made expiation, by his sufferings and death, for the sins of all mankind, is a Semipelagian.

It will be observed, that the Jansenists hold some opinions not very much unlike some of the Calvinian tenets. Many of the English catholics are attached to Jansenism.

The history of the Roman Catholic Religious Orders may be concluded by the following account of a Society formed a few years ago in America, under the title of the Order of St. Sulpicius. The author is indebted for this information to an amiable Benedictine Monk.

The persons forming this society were fortunate enough to escape the horrors and dangers of the French Revolution; and saving a small remnant of their property, they took refuge in the United States, and established themselves at Baltimore; where, conformably to their profession, they engaged themselves to communicate religious and literary instruction. In the beginning their labours were confined to the instruction of young men, destined for the church; but the candidates for the priesthood being few in that country, they afterwards admitted respectable persons of every description, to the participation afforded by their institution. Those that profess the catholic communion are regularly instructed in the doctrines and practices peculiar to their church; whilst the Protestants are merely obliged to attend the places of worship to which they respectively belong. By this impartial and equitable line of conduct, proper discipline, and a strict attention to their professional duties, they have founded one of the most respectable literary establishments of the present day. Their course of education is not limited to the study of Greek and Latin, Literature, Philosophy, and the different branches of the Mathematics; but comprehends the liberal and ornamental arts; as dancing, music, botany, natural history; and the living languages.

Besides these advantages that may be considered purely lcoal and academical, the benefits of this college are extended to the whole country. The inhabitants of Baltimore and its vicinity are particularly benefitted by the residence of these worthy ecclesiastics; for, notwithstanding their professional duties, they do not neglect the cultivation of those arts which are subservient to the comforts of life. They have a regular portion of land, sufficient to furnish their numerous community with abundance of fruit and vegetables of every kind; and they have naturalized many exotics; including a great number of the productions of the West Indies, without any shelter or artificial heat. In their green and hot-houses they raise such plants as cannot thrive in the open air, for the purpose of botanical improvement, and the benefit of the curious. They have

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also erected an elegant little church, in the most ancient style of architecture. Thus they contribute to diffuse a taste for the fine arts; while the labouring and manufacturing parts of the community are benefitted by obtaining employment under them.

The following authorities have been consulted in describing the Roman Catholic religion, and religious ceremonies;—*The Creed of Pope Pius IV.*:—*The Decrees and Catechism of the Council of Trent*:—*The Catholic Christian Instructed*—and many other authors.

In addition to the previous full details of the catholic religion and ceremonies, the reader will be gratified and instructed by the following eloquent passages from the Life of Chaucer:—

The authors or improvers of the Romish religion were perfectly aware of the influence which the senses possess over the heart and the character. The buildings which they constructed for the purposes of public worship are exquisitely venerable. Their stained and painted windows admit only a "dim religious light." The magnificence of the fabric, its lofty and concave roof, the massy pillars, the extensive aisles, the splendid choirs, are always calculated to inspire the mind with religious solemnity. Music, painting, images, decoration, nothing is omitted which may fill the soul with devotion. The uniform garb of the monks and nuns, their decent gestures, and the slowness of their processions, cannot but call off the most frivolous mind from the concerns of ordinary life. The solemn chaunt and the sublime anthem must compose and elevate the heart. The splendour of the altar, the brilliancy of the tapers, the smoke and fragrance of the incense, and the sacrifice, as is pretended, of God himself, which makes a part of every celebration of public worship, are powerful aids to the piety of every sincere devotee. He must have a heart more than commonly hardened, who could witness the performance of the Roman Catholic worship on any occasion of unusual solemnity, without feeling strongly moved.

Whatever effect is to be ascribed to such spectacles, was generated in ways infinitely more multiform in the time of Chaucer, than in any present country of the Christian world. Immense sums of money had been bequeathed by the devout and the timorous to pious and charitable purposes. Beside the splendour of cathedrals and churches not now easily to be conceived, the whole land was planted with monastic establishments. In London stood the mitred abbeys of St. John and of Westminster, in addition to the convents of nuns, and the abodes of monks and of friars, black, white, and grey. Every time a man went from his house he met some of these persons, whose clothing told him that they had renounced the world, and that their lives were consecrated to God. The most ordinary spectacle which drew together the idle and the curious, was the celebration of some great festival, the performance of solemn masses for the dead, or the march of some religious

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procession, and the exhibition of the *Bon Dieu* to the eyes of an admiring populace. Henry VIII., the worse than Vandal of our English story, destroyed the inhabitants and the memorials which belonged to our ancient character, and exerted himself to the best of his power to make us forget we ever had ancestors. He who would picture to himself the religion of the time of Chaucer must employ his fancy in rebuilding these ruined edifices, restoring the violated shrines, and collecting again the scattered army of their guardians.

Besides every other circumstance belonging to the religion of this period, we are bound particularly to recollect two distinguishing articles of the Roman Catholic system; prayer for the dead, and the confession of sins. These are circumstances of the highest importance in modifying the characters and sentiments of mankind. Prayer for the dead is unfortunately liable to abuses, the most dangerous in increasing the power of the priest; and the most rediculous, if we conceive their masses (which were often directed to be said to the end of time) and picture to ourselves the devout of a thousand years ago shoving and elbowing out, by the multiplicity of their donations of this sort, all posterity, and leaving scarcely a bead to be told to the memory of the man who yesterday expired. But, if we put these and other obvious abuses out of our minds, we shall probably confess that it is difficult to think of an institution more consonant to the genuine sentiments of human nature, than that of masses for the dead. When I have lost a dear friend and beloved associate, my friend is not dead to me. The course of nature may be abrupt, but true affection admits of no sudden breaks. I still see my friend; I still talk to him. I consult him in every arduous question; I study in every difficult proceeding to mould my conduct to his inclination and pleasure. Whatever assists this beautiful propensity of the mind, will be dear to every feeling heart. In saying masses for the dead, I sympathise with my friend. I believe that he is anxious for his salvation; I utter the language of my anxiety. I believe that he is passing through a period of trial and purification; I also am sad. It appears as if he were placed beyond the reach of my kind offices; this solemnity once again restores to me the opportunity of aiding him. The world is busy and elaborate to tear him from my recollection; the hour of this mass revives the thought of him in its tenderest and most awful form. My senses are mortified that they can no longer behold the object of their cherished gratification; but this disadvantage is mitigated, by a scene, of which my friend is the principle and essence, presented to my senses.

The practice of auricular confession is exposed to some of the same objections as masses for the dead, and is connected with many not less conspicuous advantages. There is no more restless and unappeasable propensity of the mind than the love of communication. The desire to pour out our soul in the ear of a confident and a friend. There is no more laudable check

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upon the moral errors and deviations of our nature, than the persuasion that what we perpetrate of base, sinister, and disgraceful, we shall not be allowed to conceal. Moralists have recommended to us that, in cases of trial and temptation, we should imagine Cato, or some awful and upright judge of virtue, the witness of our actions; and that we should not dare to do what he would disapprove. Devout men have pressed the continued recollection of the omnipresence of an all-perfect Being. The Roman religion, in the article here mentioned, directs us to some man, venerable by character, and by profession devoted to the cure and relief of human frailties. To do justice to the original and pure notion of the benefits of auricular confession, we must suppose the spiritual father really to be all that the office he undertakes requires him to be. He should have with his penitent no rival passions nor contending interests. He is a being of a different sphere, and his thoughts employed about widely different objects. He should have with the person he hears, so much of a common nature, and no more, as should lead him to sympathise with his pains, and compassionate his misfortunes. In this case we have many of the advantages of having a living man before us to fix our attention and satisfy our communicative spirit, combined with those of a superior nature which appears to us inaccessible to weakness and folly. We gain a friend to whom we are sacredly bound to tell the little story of our doubts and anxieties, who hears us with interest and fatherly affection, who judges us uprightly, who advises us with an enlightened and elevated mind, who frees us from the load of undivulged sin, and enables us to go forward with a chaste heart and purified conscience. There is nothing more allied to the barbarous and savage character than sullenness, concealment, and reserve. There is nothing which operates more powerfully to mollify and humanise the heart than the habit of confessing all our actions, and concealing none of our weaknesses and absurdities.

Several other circumstances in the Roman Catholic religion, as it was practised in the fourteenth century, co-operated with those which have just been mentioned, to give it a powerful ascendancy over the mind, and to turn upon it a continual recollection. One of these is to be found in the fasts and abstinences of the church. These were no doubt so mitigated as scarcely to endanger any alarming consequences to the life or health of the true believer. But they at least interfered, in some cases, to regulate the diet, and in others to delay the hours of customary refection. One hundred and twenty-six days may easily be reckoned up in the calendar, which were modified by directions of this sort. Thus religion, in its most palpable form, was continually protruded to the view, and gained entrance into every family and house.

The preparation for death is one of its foremost injunctions. The Host, that is, the true and very body of his Redeemer, is conducted in state to the dying man's house, conveyed to his

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Auricular Confession of the Catholics. p. 63.

The Sacrament of Extreme Unction. p. 64.

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chamber, and placed upon his parched and fevered tongue; he is anointed with holy oil; and, after a thousand awful ceremonies, dismissed upon his dark and mysterious voyage. Every thing is sedulously employed to demonstrate that he is a naked and wretched creature, about to stand before the tribunal of an austere and rigorous judge; and that his blameless life, his undaunted integrity, his proud honour, and his generous exertions for the welfare of others, will all of them little avail him on this tremendous and heart-appalling occasion.

The foregoing account of the Catholic Church is principally, from a respectable English author, who writes with a good deal of feeling, and discovers, in some parts of his account, a partiality in favour of the Catholics, and, in others an unnecessary severity. The Catholics are to be considered a large part, and at the present day, a very interesting part, of the visible Church of Christ. They have their errors, great errors, but they have always held the Scriptures to possess the highest authority, and their Creeds, in highest repute, are scriptural and evangelical. The exertions of the present day to disseminate the scriptures among the Catholics, have been eminently successful. Much less opposition to this work is experienced than was generally expected. And, so far as opportunity has been afforded, catholics discover an unexpected solicitude to procure and read the sacred Volume. There is no more devoted or successful labourer in the Bible cause, at the present time, than the eminent Professor Van Ess, a catholic clergyman at Marburg in Germany.

The state of the catholic church has greatly meliorated since the Reformation, and their progress in improvement was never more rapid than at the present time. The number of persons devoted to the ascetic life, withdrawn from society and from usefulness, confined to the idleness of the convent, is daily diminishing. The odious tribunal of the Inquisition, if it be not already, finally abolished, surely must be soon. The increase of education and the establishment of common schools, in all catholic countries, a distinguishing characteristic of the present times, will gradually destroy many of the offensive features of their religious system. The intercourse between Cutholics and Protestants is constantly increasing, and this will lead good men to see their own deficiencies, as well as the excellencies of their Christian brethren. A system of religion that is stable, maintaining the primary principles of the gospel of Christ, not to be withdrawn from its own steadfastness, is always more safe, and a greater security to the cause of righteousness than one that is carried about with every wind of doctrine.

No civil government was ever more attentive to passing events, and to the general state of mankind, than the court of Rome. The events of the present age have given an impulse to the moral world which is irresistible. The religion and government of nations must and will be adapted to the state of the times. Individual opinion must be respected, and the minds of

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men must be convinced of the truths they are called to believe, and of the reasonableness of the duties they are required to practise. While the Lord Jesus sends his gospel to nations that hitherto have known him not, he sheds increasing light upon those countries in which his truth has been long obscured by the darkness of error. We trust the day of the peace of the Church is approaching, when God will give to his Son all parts of the earth for his possession. It is not to be expected that the Catholic Church will be lost, in the changes which will take place at the approach of that day: but, like every portion of the visible church, will be purified of its errors and corruptions, and be made meet for the approbation of its Saviour. It has *a little strength*, and in an important sense, *has not denied the name* of the Lord Jesus.

CHAPTER II.

THE GREEK CHURCH.

THE greatest division of the Christian Church that has yet taken place, and one more ancient than any other that has become permanent, is into the Eastern and Western Churches. The respective limits of the two departments have had frequent variations, but, generally, the Eastern Church has included all who acknowledge the religion of Christianity in Asia, Africa, and the eastern parts of Europe. The Western Church includes the central and western countries of Europe, from which have sprung all the churches on the continent of America.

These two portions of Christendom have been commonly denominated in modern times, the Greek and Latin Churches. The eastern was called the Greek Church because it included ancient Greece; its principal centre was at Constantinople, and the public proceedings of the Church, together with their forms of worship, have been, generally, in the Greek language. The Western has been denominated the Latin Church, as its principal seat was at Rome, and the Latin language has been generally used in the liturgies and public transactions of the Church.

The primary cause of this ancient division, which became the source of great calamities to the Christian world, was the removal of the seat of empire from Rome to Constantinople. This event took place in the year 330, a few years after the Emperor Constantine had embraced the Christian faith, and the pagan persecution ceased. The church, now released from the oppressions which had been endured ever since the ascension of Christ, in the enjoyment of external prosperity, decorated with the splendours of wealth and power, became

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the object of attention to worldly minds, and declined from that purity and internal peace which had been, hitherto, its greatest ornament and strength. The jealousies, which naturally arose between the modern and ancient capital, became, in their progress, as injurious to the peace of the church, as they were fatal to the perpetuity of the empire.

In the first ages of Christianity all of its ministers possessed an equality of office. The terms, Bishop, Elder, Minister, are used in the New Testament, interchangeably, referring to the same office, with the same rights and duties in the church. A number of churches, within certain convenient limits, usually united together, for their mutual benefit, for additional strength, and for the proper maintenance of gospel order, which would naturally become an established ecclesiastical body. For the sake of convenience and due order of proceeding, the pastor of the church in the principal town gradually became the standing moderator and presiding officer of the body. By degrees this distinction was claimed as a matter of right, and, with more or less reluctance, was acceded to by the other pastors and churches. This led to the establishment of bishops as a superior order of clergy in the Christian church.

Upon the same principle that the clergy of the provincial towns acquired a superiority over their brethren in the vicinity, the bishops of the great cities claimed a precedence above all others of the episcopal order. This led to a distinct denomination in the clerical office, and introduced the titles of metroplitan bishops and archbishops. An additional authority and supremacy were given by the Christian emperors to the bishops of Rome, Constantinople, Antioch, and Alexandria, who exercised a certain controul over all other bishops and churches, and were dignified by the title of Patriarchs. As the declining purity and increasing opulence of the church afforded additional motives to aspiring ambition, the patriarch of Constantinople, with the countenance of the imperial city, gradually acquired a superiority over those of Antioch and Alexandria, while the patriarch of Rome, through a variety of concurring causes, was rapidly increasing his dominion over all the churches of the West. These two ambitious prelates had been too successful in their progress to wealth and power to endure with patience the sight of a rival. One presiding in the metropolis, and the other in the most august city of the empire, each claimed the supremacy, and, in vindication of their claims, involved the respective portions of the church in perpetual contentions. While good men exceedingly regretted these events, which brought so great a reproach upon the Christian cause, all attempts to reconcile the contending parties seemed inffectual. At times the contest would abate for a season, but various causes were constantly increasing the alienation.

In the beginning of the seventh century, one of the gloomiest periods of the church, about the time of the rise of Mahomettanism, Phocas, an inhuman tyrant, who had obtained the impe-

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rial crown at Constantinople by the murder of the reigning emperor, knowing in what a light his character must be viewed in that city, and desirious to obtain support in the distant provinces, proclaimed Boniface, the patriarch of Rome, universal bishop of the Christian church. All others were directed to acknowledge his supremacy. As a violent death soon deprived the tyrant of power to enforce his command, and as his reign was considered a usurpation, the edict of Phocas was generally treated with contempt. The Roman pontiff, however, has never ceased to assert his supremacy, from that time, and has condemned as schismatics all Christians who do not acquiesce in his arrogant pretensions.

In the next age the breach between the Eastern and the Western churches was widened by violent contentions respecting the worship of images. This practice was advocated by the Latins, and violently opposed by the Greeks. The latter, however, after the long controversy had subsided, gradually fell into the practice, and adopted the error of the churches of the West. But "the great schism," as it has generally been called by ecclesiastical writers, may be considered as established, from the time of the claim of the title of Universal Bishop by the Roman Pontiff. And, from that time to the present, there has been an alienation between the Greek and Latin Churches which no efforts have been able to reconcile. The separation, however, was not considered as confirmed, till about the middle of the ninth century.

The Eastern, or Greek Church, may be considered as divided into *two* distinct communities. The *first*, that of the Greek Christians, properly so called, who agree in all points of doctrine and worship with the Patriarch residing at Constantinople, and are subject to his jurisdiction.

The *second* comprehends those Christians who are not subject to the Patriarch of Constantinople, and who differ in some respects, from him in doctrine and forms of worship.

SECTION I.

Of the Greek Church subject to the Patriarch of Constantinople.

The *Oriental* or *Greek* church is the most ancient of all Christian churches; for, though it may be granted that the Roman pontiff had acquired a spiritual, or rather a temporal jurisdiction, before the patriarch of Constantinople, and perhaps before any other Oriental patriarch, yet it cannot be doubted that the first Christian church or society was established at Jerusalem.

The next churches were, doubtless, those of Syria and Greece; and if ever St. Peter was at Rome, which has not yet been fully ascertained, it was not till after he had been bishop of Antioch; so that the *Latin* church is unquestionably the daughter of the *Greek*, and is indebted to her for all the bles-

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Baptism in the Russian Greek Church. p. 71.

Worship in the Armenian Greek Church. p. 102.

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sings of the gospel: a truth which one of our own bishops acknowledged in the Council of Trent.

"The law went out of Zion, and the word of the Lord from Jerusalem." This city was the mother of all churches;—the original emporium of the Christian faith; the centre from which the healing rays of Christianity diverged and spread over the world.

In the history of the *Greek Church*, from the fatal separation in the ninth century, little occurs, that is interesting, excepting the *Crusades*, or holy wars, and the vast accession that was made to it by the conversion of the Russian dominions, in the 10th century, till about the middle of the fifteenth (1453,) when Mahomet the II. took Constantinople, and overthrew the Grecian Empire, under *Constantine Palæologus*, the last of the Byzantine Cæsars. With the empire of the Greeks, their religious establishment was overthrown; and though a partial toleration was at first permitted, the religious despotism of their conquerors soon contracted it within more confined limits, and reduced the Christian religion and its professors to the miserable state in which they now exist under the yoke of the *Ottomans*. The Greek church still subsists under the sceptre of Mahomet. But how does it subsist? Like the tree (says the venerable Bishop Horne) that had suffered excision, in the dream of the Chaldean monarch; its root indeed remains in the earth, with a band of iron and brass, and it is wet with the dew of heaven, until seven times shall have passed over it; at the expiration of which, it may come into remembrance before God, and again bud, and put forth its branches, and bear fruit, for the shadow and support of nations yet unknown. But at present its condition is not to be envied or coveted. The Mahometan power has been raised up to be the Pharaoh, the Nebuchadnezzar, and the Antiochus Epiphanes of these last days, to the Eastern churches. Let those therefore that now stand, "be watchful, and strengthen the things that remain, that are ready to die," lest they also fall. The promise of divine protection, and indefectible subsistence is not made to any particular church or churches, but to the church of Christ in general; and as the Seven Churches of Asia have, of a long time, almost wholly disappeared, and the glory of the Greek Church has for ages been wretchedly obscured, so may any church or churches, however flourishing now, be one day equally obscured: and, sooner or later, even wholly extinguished and forgotten.

Distinguishing Doctrines.—The Greek church agrees in most things with either the *church of Rome*, or the *Reformed* church; wherein it differs from the one, it for the most part, agrees with the other. Many of the corruptions of the church of Rome arose before the final separation took place between it and the Greek church; and, as many of these had their origin in the East, they continued in both churches after the division, so that, in the Greek church, may be found many of what we consider as errors in the Latin

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church: but, though the former has departed widely from the faith which it once professed, and is now sunk into deplorable ignorance and superstition, it can scarcely be admitted that it is so corrupt as the latter.

It agrees with the reformed church, in disowning the pretended supremacy and infallibility of the Pope, and the church of Rome as the true Catholic church; and in rejecting purgatory by fire,—*graven* images,—the celibacy of the secular clergy,—and in administering the sacrament in both kinds:—but it differs from it in the number of sacraments,—in using *pictures*,—in admitting the invocation of sainsts,—in transubstantiation, and, of course, the adoration of the host; and, though it rejects purgatory, it has something that may be said to resemble it; and it admits masses and services for the dead.

But as this church has no public or established articles of faith, like those of the United church of England and Ireland, &c. we can only collect what are its doctrines, from the councils whose decrees it receives,—from the different offices in its liturgies,—and from the catechisms which it authorizes to be taught.

The Holy Scriptures, and the decrees of the first *seven general* councils, are acknowledged by the Greeks as the rule of their faith; and the doctrine of the Trinity, together with the articles of the Nicene and Athanasian creeds, are received by them, in common with most other Christians. In one particular indeed, they differ from the other churches of Europe, whether Romish or reformed, viz. in believing that the Holy Spirit proceeds from the Father *only*, and not from the Father and the Son; and, in defence of this opinion, they appeal to the Holy Scriptures,*—ecclesiastical history,—the acts of councils,—the writings of the Fathers,—ancient manuscripts, and especially to a copy of the *Nicene* or Constantinopolitan creed, engraven on two tables of silver, and hung up in the church of St. Peter, at Rome, by order of Leo III., in the beginning of the 9th century, where, we are told, it still appears without the interpolation in dispute. They assert, that the bishops of the church of Rome, without consulting those of the Eastern churches, and without any regard to the anathema of the council of *Ephesus*, have added the word *Filioque* (and the Son) in the Nicene creed: Yet, to remove all suspicion of their entertaining any heterodox opinion in regard to the third person of the ever blessed Trinity, they declare, that "they acknowledge the Holy Spirit to be of the same substance with the Father and the Son;—to be God from eternity, proceeding from the essence and nature of the Father, and to be equally adored."

They have seven sacraments, or, as they term them, *mysteries*; which are defined to be, "ceremonies or acts appointed by God, in which God giveth, or signifieth, to us his grace." This number they have probably received from the Latin

* See St. John xv. 26.

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church, several of them having no foundation in scripture or antiquity as sacraments. They are, 1. *Baptism;* 2. The *Chrism*, or baptismal unction; 3. The *Eucharist*, or sacrament of the Lord's Supper; 4. *Confession;* 5. *Ordination;* 6. *Marriage;* and, 7. The *Euchelaion*, or Mystery of the *Holy Oil*, with prayer.

Of these, *Baptism* and the *Eucharist* are deemed the chief; both which, together with the *Baptismal Unction* and *Confession*, are to be received by all Christians; but of the other three, none, not even the *Euchelaion*, is considered as obligatory upon all.

With respect to *baptism*, I am not aware that they hold any peculiar opinions as to its *nature;* but they lay so great stress on its *necessity* to salvation, that, with the church of Rome, they admit of lay baptism when a priest or deacon cannot be had to administer it; and they never repeat it on any occasion whatever. They baptise by immersion, and they use the *trine immersion*, or form of dipping the child thrice in water; but, previous to baptism, the child, though not two months old, must be solemnly initiated into the church, as a *catechumen*, through the medium of its sponsors, when *exorcism* is used; and the other rites and ceremonies connected with the administration of this sacrament are equally singular. Formerly only one sponsor was required, and there have been regulations to prevent more; but they are not now observed; nor is the number limited in the Greek church. It is however not unworthy of notice, that a godfather is not permitted to marry his goddaughter.

When the child is baptised, the priest proceeds immediately to anoint it with the *holy chrism;* for this, though reckoned a *distinct* mystery, is inseparable from baptism. Previous to baptism, the child was anointed with oil, which was likewise used in the consecration of the baptismal water; but this *chrism* is a very different thing from it,* and consists of various oils, and other precious ingredients, which, in different proportion, are all boiled together, and afterwards solemnly consecrated by a bishop. It can be prepared *only* by a bishop, and only on Maunday Thursday, *i. e.* Thursday in Passsion Week; and, as the anointing with it is substituted in place of the apostolical rite of laying on of hands, called confirmation in the churches of Rome and England, and is occasionally used for some other purposes, great quantities of it are of course prepared at once, and distributed† among the different churches of each diocese. This anointing the Greeks call "the seal of the gift of the Holy Ghost;" which words the priest repeats while he applies

* It likewise differs from, and is much more costly than, the *chrism* or ointment, which was used for confirmation in the ancient church, and which was made simply of oil olive, and the balm of Gilead.

† In round vials, or alabaster boxes, in allusion to that which *Mary Magdalen* broke and poured on our Saviour's head.—THOMPSON'S *Travels*, vol. i. p. 394.

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the *chrism*, or holy oil, to the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, of the child.

Immediately after, or some days after, as ordered, the child is again brought to the church; when the priest, after praying for it, unties its girdle, and linen clothes; and then taking a new sponge, moistened with clean water, he washes its face, breast, &c. saying, "Thou hast been baptised, enlightened, anointed, sanctified, and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now, and for ever, even unto ages of ages. Amen. Archbishop Platon observes that the invisible effects of Baptism are only obtained by faith, and adds, "for the words of the gospel remain unalterable, *Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.* In the baptism of infants, in place of their own faith, that of their parents and sureties serves, and is sufficient."

The last ceremony appended to baptism, is that of the *tonsure*, or cutting the hair of the child's head in the form of the cross; when the priest offers up for it several prayers, all alluding to the rite to be performed; and then cuts its hair crosswise, saying, "N. the servant of God, is shorn, in the name of the Father, and of the Son, and of the Holy Ghost," &c. as above.

For the celebration of the Lord's Supper, the Greeks have three liturgies that are occasionally used, viz. that of *St. Chrysostom*, which is in ordinary daily use; that of *St. Basil*, used upon all the Sundays of the great fast, or lent, except Palm Sunday; upon Holy Thursday and Saturday, or Easter Eve; upon the vigils of Christmas and the Epiphany; and upon St. Basil's day;—and that of the *Pre-sanctified*, which is used on all the week days during the great fast, except Saturdays, Sundays and the Lady Day. The liturgies of St. Chrysostom and St. Basil are supposed to have been considerably corrupted, particularly the former; in their present state there is no essential difference between them; and the office of the *Pre-sanctified* is merely a form of dispensing the communion with elements which had been consecrated on the preceding Sunday, whence it has its name.

In the *offertory* there is a strange ceremony, called "*the slaying of the Holy Lamb*;" which may be seen in Dr. King's *Rites and Ceremonies of the Greek Church in Russia*, p. 137, &c.

The Greek church, strictly so called and considered by itself, had no notion of the Romish scholastic doctrine of *transubstantiation*. That monstrous tenet, as it has no true foundation in Scripture, so was it utterly unknown to the primitive church.

This, among other arguments, has been evinced from the frame of the ancient liturgies; in which, after those words of our Lord, *This is my body,—This is my blood*, whereby, as the church of Rome maintains, the substance of the bread and wine

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is changed into the substance of his body and blood,—there is an express and most solemn invocation; praying God the Father to send down his Holy Spirit to sanctify the elements, and make them the body and blood of Christ, for pardon, grace, and salvation, to those who should duly receive them. Which prayer is quite incompatible with the belief of transubstantiation, but quite consentaneous to the doctrine of our Saviour—"It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you are spirit and are life."* Now, the Greek Church at the present day uses this invocation, and, in opposition to the Roman, lays the great stress of the consecration upon it. Whence it may be as clearly argued, that the Greek church, according to the voice of its liturgies, even as published by *Goar* in his *Euchologion*, owns not transubstantiation, as defined by the Romanists. It is, however, a humiliating consideration, that the Greeks, in their low depression, scarcely understood their own offices, and used many terms without any precise meaning. And therefore, when the Latins gained influence over them, they found them fit scholars for their own school; and by every undue means, but very captivating to poverty, tutored many of them into their own opinions; thus gaining suffrages to make it be believed, that their opinion had been all along that of the Greek church also. But others, and among them the famous but lamented Patriarch *Cyril Lucar*, have borne plain testimony against them.

It is true, in their *Orthodox Confession* (so called,) transubstantiation, in the Romish sense, is roundly asserted; but this has been transfused from their Latin teachers, whose scholastic sophistry the modern Greeks were not able to unriddle.

In this church, it is deemed essential to the validity of this holy sacrament, that a little warm water be mixed with the wine; that the napkin, which is spread over the holy table, and answers to the *corporale* of the church of Rome, be consecrated by a bishop, and that it may have some small particles of the reliques of a martyr mixed in the web, otherwise the eucharist cannot be administered. It may also be observed, that leavened bread is used in this sacrament; that children may receive the communion immediately after baptism; that the clergy receive the elements separately; and that the lay communicants, of whatever age, receive both the elements together, the bread being sopped in the cup, and that they receive them standing, provided their age, &c. will admit of that posture.

Previous to receiving the communion, the *mystery of Confession* is always necessary; the church, indeed, prescribes it to all her members four times a year, and it is so often performed in monasteries, and much oftener by those who have made great advances in holiness, but the laity, for the most part, confess only once in the year, to which, in Russia, they are obliged by the laws of the land; and it is usual to do it in the great fast

* St. John, vi. 63, &c.

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before Easter. It is said that they do not consider confession as a divine precept, but allow it to be only a positive injunction of the church; but if such be really the case, it does not readily appear how it agrees with the definition of a sacrament. It used, however, to be a much more rational and edifying service here than in the church of Rome; for the ancient Greek church, as Dr. Covil observes, commanded her penitents to confess their sins in secret to God alone; and bade them consult their priest or pastor in what was then needful to instruct them, and "restore them in the spirit of meekness;" so that here the end of confession was the amendment of the penitent; whereas, in the church of Rome, it serves rather to magnify the glory of the priest.

In the former church, the confessors pretended only to abate or remit the penance, declaring the pardon to come from God alone; in the latter, they take upon them to remit or forgive the sin itself. But, if we may credit a learned and judicious traveller (Tournefort,) the practice of confession is now much abused among the Greeks. And another learned author calls it "one of the fundamental pillars of the Eastern churches; the axis upon which their whole ecclesiastical polity turns; and that, without which, the clergy would no longer have any authority or influence over the consciences of the people," &c.*

The next in order of their *mysteries*, or sacraments, is *ordination*, and in this church they have the same division of the clergy into regular and secular, as in that of Rome; and there are five orders of them promoted by imposition of the bishop's hands, with prayer, viz. *Readers*,† *Subdeacons*, *Deacons*, *Presbyters* and *Bishops*.—The forms used in the ordination of deacons, priests, and bishops, are serious and significant, bearing in themselves evident marks of great antiquity; but it does not appear that that of the reader or subdeacon is donsidered by them as a sacrament, or that ordination in general was so considered in the primitive church. At the consecration of a bishop, several bishops lay on their hands, together with the archbishop; but it does not appear from Dr. King, who gives these offices at full length, that in this church the attending presbyters lay on their hands, together with the bishop, at the ordination of a presbyter, as is the practice in the church of England.

Great care used to be taken that the candidate for holy orders have no lameness, or other defect, either of body or limbs; but the ancient discipline of the Greek church, with respect to ordination, is said to be now much neglected; the canons being seldom consulted about the requisite age and character of the candidate, or the interval that should take place between the several orders; so that it frequently happens that they are all conferred in the space of three or four

* Ricaut's *Preface to the State of the Greek Church*, p. 12.
† This office includes singers, acolothysts, &c.

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days. Yet, in those who are candidates for the Mitre, celibacy, and the assumption of Monastic habits, are still indispensably requisite: and hence, few or no bishops are elected from among the secular clergy, but almost every bishop elect is an *Archimandrite*, or *Hieromonachus*, i. e. an abbot or chief monk in some monastary.

This church, as well as that of Rome, seems to admit *matrimony* into the number of sacraments, on the ground of an expression of St. Paul concerning marriage, where, speaking of the union of husband and wife as being a stronger tie than that of parents and children, he adds, "this is a great *mystery*, but I speak concerning Christ and the church."* But surely the apostle's language would have been different and more explicit, had he meant that a Christian sacrament should be built on this text. Besides, the term *mystery* is of much greater latitude than sacrament; every sacrament is a mystery, but every mystery is not a sacrament.

The ceremonies with which matrimony is performed in the Greek church, consists of three distinct offices, formerly celebrated at different times, after certain intervals, which now make but one service. *First*, there was a solemn service when the parties betrothed themselves to each other, by giving and receiving rings, or other presents, as pledges of their mutual fidelity and attachment. At this time the dowry was paid, and certain obligations were entered into to forfeit sums in proportion to it, if either of the parties should refuse to ratify the engagement. At this ceremony, called the *espousals* or *betrothing*, the priest gives lighted tapers to the parties to be contracted, making the sign of the cross on the forehead of each, with the end of the taper, before he delivers it.

The *second* ceremony, which is properly the marriage, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of *crowning* the parties. This is done in token of the triumph of continence; and therefore it has, in some places, been omitted at second marriages. Formerly these crowns were garlands, made of flowers or shrubs; but now there are generally kept in most churches crowns of silver, or some other metal, for the celebration of matrimony. At the putting of them on, the priest says, "M. the servant of God, is crowned for the hand-maid of God, N.;" and "N. the hand-maid of God, is crowned for the servant of God, M. in the name of the Father, and of the Son, and of the Holy Ghost; adding thrice, "O Lord our God, crown them with glory and honour."

The *third* ceremony is that of dissolving the crowns on the eighth day; after which the bride is conducted to the bridegroom's house, immediately to enter on the cares of his family.

The Greeks have no good opinion of second marriages, and a much worse of those who engage in holy matrimony a third time; and the *fourth* marriage is condemned as absolutely sin-

* Ephes. v. 32.

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ful. It is required that the man be above fourteen years of age, and the woman above thirteen, before they enter into the state of matrimony; and the consent of parents or guardians is deemed so necessary, that the want of it destroys the validity of the marriage. The solemnization of marriage during the fasts is prohibited, and divorces are not frequent, nor easy to be obtained.

The *last* sacrament of the Greek church is that of the *holy oil*, or *euchelaion*, which is not confined to persons at the point of death, or dangerously ill, like the *extreme unction* of the church of Rome, but is administered, if required, to devout persons, upon the slightest malady. This ceremony, or *mystery*, as they are pleased to call it, is chiefly founded upon the advice of St. James, ch. v. ver. 14. 15. but is not deemed necessary to salvation; and it is well that it is not, for seven priests are required to administer it regularly, and it cannot be administered at all by fewer than three.

This oil may be consecrated by a priest; and when consecrated, each priest in his turn, takes a twig, and dipping it in the oil, now made holy, anoints the sick person crossways, on the forehead, on the nostrils, on the paps, the mouth, the breast, and both sides of the hands, praying that he may be delivered from the bodily infirmity under which he labours, and raised up by the grace of Jesus Christ.

This service the Latins, who are desirous to make all the ceremonies of the Greek church coincide with their own, consider the same as, or equivalent to, extreme unction: but though the Greek church reckons it in the number of her mysteries or sacraments, it differs from the Roman sacrament in its not being confined to persons *periculose ægrotantibus, et mortis periculo imminente*, and in its adhering more closely to the text on which it is founded, by requiring more priests than one to administer it.

The invocation of saints is practised in the Greek as well as in the Roman Church. They pay a secondary adoration to the Virgin Mary, to the twelve apostles, and to a vast number of saints with which the Greek kalendar abounds; but they deny that they adore them as believing them to be gods. The primary object of all religious worship is undoubtedly the Supreme Being; and the homage paid to those saints is only a respect as they define it, due to those who are cleansed from original sin, and admitted to minister to the Deity, "thinking it more modest, and more available, to apply to them to intercede with God, than to address themselves immediately to the Almighty." Thus, as to the *object*, they assert that they are clearly distinguished from idolaters, notwithstanding their offering prayers, and burning incense to their saints.

But however plausible this reasoning may at first sight appear, it certainly implies the ascription of the divine and incommunicable attribute of *ubiquity* to the saints, and it will be difficult to

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reconcile it with that text of St. Paul, "There is one God, and one Mediator between God and men, the man Christ Jesus."*

Though the members of this church abhor the use of carved or *graven* images, and charge the Latins with idolatry on that account, they, notwithstanding, admit into their houses and churches the pictures of our Saviour, the Virgin Mary, and a whole multitude of saints, to instruct, they say, the ignorant, and to animate the devotions of others. These pictures are usually suspended on the partition or screen that separates the chancel from the body of the church, which, from thence, receives the name of *Iconostos;* and they honor them by bowing, kissing them, and offering up their devotions before them: they likewise sometimes perfume them with incense.

This church, at the celebration of the Lord's Supper, commemorates the faithful departed, and even prays for the remission of their sins; at the same time, she rejects purgatory, and pretends not to determine dogmatically concerning the state or condition of departed souls. She must, however, believe in a middle or intermediate state between death and the general resurrection, and that no final judgment is passed upon the great body of mankind, till the consummation of all things, otherwise such prayers could not be offered without absurdity; and in this belief she is countenanced by most of the primitive fathers of the church, if not by several passages of scripture.† This commemoration of, and these prayers for, their deceased friends, seem to have been established, partly out of respect to the dead, and for their benefit, and partly to impress on the minds of the living a sense of their mortality. It is upon the same principle that a regard is paid to the reliques of saints and martyrs, of which, it must be owned, too superstitious a use is made in this church, as well as in that of Rome.

Works of supererogation, with their consequent indulgences and dispensations, which were once so profitable, and afterwards so fatal, to the interests of this last church, are utterly disallowed in that now under consideration; nor does she lay claim, with her daughter of Rome, to the character of *infallibility.* Yet, on this head, she seems to be, like some other churches, not a little inconsistent; for, while she wisely disowns an absolute freedom from error, her clergy seem to consider their own particular mode of worship as that which is alone acceptable to God, and their own church that which alone is entitled to the character of *true* and *orthodox*, whereby they assume in effect, what they deny in terms.

Predestination is a doctrine of this church: but if viewed in the same light by her members in general, as amongst the people of Russia, where Dr. King tells us it is a very prevailing opinion, viz. "as depending on the attribute of prescience in

*1 Tim. ii. 15.

† The period between death and the resurrection is an intermediate state of sensible existence of the soul, but it is not a period of probation.

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the divine nature;" few, I presume, of the most *anti-calvinistical* in this, or any country, will find much difficulty in subscribing to their doctrine on this most intricate subject.

They consider the *Septuagint* as the authentic version of the Old Testament;—acknowledge the eighty-five *apostolical canons* as of great authority;—receive nine *provincial* councils; and allow nearly the same authority that is due to the sacred Scriptures, to the canons of the first seven œcumenical or *general* ones; which are these:

1. The council of *Nice*, held in the year 325, under Constantine, against *Arius*, who denied the divinity of the Son, except in an inferior sense.
2. The first council of *Constantinople*, held A. D. 381, under Theodosius the Great, against *Macedonius*, who denied the divinity of the Holy Ghost.
3. The council of *Ephesus*, A. D. 431, in the reign of Theodosius Minor, against *Nestorius*, who maintained the same opinion as Arius, and asserted, besides, that our blessed Lord had two persons, as well as two natures.
4. The council of *Chalcedon*, A. D. 451, in the reign of Marcian, against *Eutyches*, who denied the humanity of Christ, and asserted that there was only one nature in him, the opposite extreme to the Nestorians.
5. The *second* council of *Constantinople*, A. D. 553, in the reign of Justinian, in which the *three chapters*, and certain doctrines of *Origen*, &c. were condemned.
6. The *third* council of *Constantinople*, in Trullo, A. D. 680, under Constantine Pogonatus, against *Sergius*, pope *Honorius*, *Macarius*, bishop of Antioch, and others, who held that Christ had but one nature and one will, and were thence called *Monothelites*.
7. The *second* council of *Nice*, A. D. 787, in the reign of Constantine and his mother Irene, against the *Iconomachi*, who condemned the use of pictures and images; and it is on the authority of this council that the Greeks defend the use of their pictures in their churches and worship.

The Greeks observe a great number of holy days, and days of abstinence; and keep four fasts in the year more solemn than the rest, of which that of Lent is the chief. It is even said that there is not a day in the year, which, in their church, is not either a fast or a festival: and that the several books containing the church-service for all the days in the year, amount to more than *twenty* volumes folio, besides one large volume called the *Regulation*, which contains the directions how the rest are to be used.

They have *twenty-two* fixed and immoveable feasts, besides those of the church of England. Their other festivals are moveable, and depend upon Easter, in assigning which, they make use of the old pascal or lunar cycle, as established by the first general council of Nice.

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Sermons being rarely preached among them, in many places never, or but seldom, except in Lent, and catechising being much neglected, what knowledge they still have of Christianity is thought to be chiefly owing to their strict observation of the festivals and fasts; "by which," says Sir P. Ricaut, "the people are taught as in a visible catechism the history of Christianity."* By these religious solemnities, the memory of our Saviour's birth, death, resurrection, and ascension; the doctrine of the ever-blessed Trinity, and other fundamental articles of our faith, are kept alive in their minds; and, while they commemorate the sufferings of the apostles and others saints, they are animated by such glorious examples, to undergo the trials and hardships to which they themselves are daily exposed, and to endure patiently the Mahometan yoke.

They use the cross to drive away evil spirits, &c. and many of them abstain from things strangled, from blood, and from such other meats as are forbidden in the Old Testament. But it is not to be imagined, that all the various superstitions of the vulgar, or the particular opinions of every writer on the subject of religion, are, in any country, to be considered as the received doctrines of the church; yet this distinction has not, in all cases, been duly attended to, and particularly in regard to this church, respecting which, in its present state of ignorance and depression, more full and correct information is still a desideratum in the history of religion.

Dr. Mosheim refers us, for the doctrine of the Greek church, to a treatise, entitled, *The Orthodox Confession of the Catholic and Apostolic Eastern Church*, which was drawn up by *Peter Mogislaus*, metropolitan of *Kiaff* or *Kiow*, in the Ukraine, in a provincial council assembled in that city, and originally meant merely for the use of his own diocese. This confession, originally composed in the Russian language, was afterwards translated into Greek, revised, approved, and confirmed, in 1643, by *Parthenius* of Constantinople, and the other three Grecian patriarchs; who decreed, "that it faithfully followed the doctrine of the church of Christ, and agreed entirely with the holy canons."

Worship, Rites, and Ceremonies.—Much of what should belong to this head is already anticipated, and yet much still

* *The present state of the Greek and Armenian Churches*, p 16. Anno, 1678. Dr. Smith also has a very affecting remark on this subject, in his *Account of the Greek Church*.

"Next to the miraculous and gracious providence of God, I ascribe the preservation of Christianity among them," says he, "to the strict and religious observation of the festivals and fasts of the church; this being the happy and blessed effect of those ancient and pious institutions, the total neglect of which would soon introduce ignorance, and a sensible decay of piety and religion in other countries besides those of the Levant," &c. &c. See the whole passage in pp. 18. 19. A passage well worthy the attention of many professing Christians among ourselves.

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remains to be said; for the public service of the Geek church is so long and so complicated, that it is very difficult to give a clear account of it, and still more difficult to give a short one. The greatest part of it varies every day in the year, and every part of the day, except in the communion-office, where the larger part is fixed, and where, as already observed, three liturgies or offices are occasionally in use.*

The service of every day, whether it has a Vigil or not, begins in the evening of what we would call the preceding day, as among the Jews; and, for the same reason, viz. because it is said in the Mosaic account of the creation, that, "the evening and the morning were the first day."—The several services for each day, according to the original or monkish institution, are, 1*st*. The *Vespers*, which used to be celebrated a little before sunset; 2*d*, The *After-Vespers*, answering to the *Completorium* of the Latin church, which used to be celebrated after the monks had supped, and before they went to bed; 3*d*, the *Mesonyction*, or midnight service; 4*th*, The *Matins*, at break of day, answering to the *laudes* of the Romish church; 5*th*, The *First hour* of prayer, or *prima*, at sunrise; 6*th*, The *Third hour*, or *tertia*, at the third hour of the day; 7*th*, The *Sixth hour*, or *sexta*, at noon; and 8*th*, The *Ninth hour*, or *nona*, in the afternoon, at the ninth hour of the day.

These are called the canonical hours; but it was not till a late period that the *after-vespers* were added, before which, the reason assigned for the number of services being *seven*, was because David saith, "Seven times a-day will I praise thee." The greatest part of the service of this church consists in psalms and hymns, which should all regularly, according to the primary institution, be sung; and when that was done, these daily services could not possibly have been performed in less than twelve or fourteen hours.

But the service as it now stands, and was at first drawn up in writing, is calculated for the use of monasteries; and when it was afterwards applied to parochial churches, many of the above offices or forms, which had been originally composed for different hours of the day and night, were used as one service, without any alterations being made, to avoid repetition;† and it is now become the practice to read the greatest part of them, especially in parish churches; yet still they are read in a sort of recitative, and hence the expression in the Rubric, "The Liturgy of St. Chrysostom *is sung*," or other offices are *sung*.

* The word Liturgy in this church constantly signifies the *communion service*, or office of the eucharist only, which was its ancient meaning in English. King Edwards's liturgy contained only that office.

† Thus, likewise, in the service, of our own church, the *matins*, the *litany*, and the *communion*, which were formerly three distinct services, read at different times of the day, are now run into one service.

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In all the services, except in the communion, prayers and praises are offered to some saint, and to the Virgin Mary, almost as often as to God; and in some of the services, after every short prayer uttered by the deacon or the priest, the choir chants, "Lord have mercy upon us," thirty, forty, or even *fifty* times, successively.

But, besides those saints whose festivals are marked in the kalendar, there are other saints and festivals, to which some portion of the service for every day of the week is appropriated Thus, Sunday is dedicated to the *Resurrection;* Monday *to the Angels;* Tuesday to *St. John Baptist;* Wednesday to the *Virgin Mary* and the *Cross;* Thursday to the *Apostles;* Friday to the *Passion of Christ;* and Saturday to the *Saints and Martyrs.* For these days there are particular hymns and services, in two volumes folio, entitled *Octoechos*, to which, and the *Menæon*, the *common service*, a book which contains services common to all saints, martyrs, bishops, &c. may be considered as a supplement.

The Psalter and the Hours, i. e. the services of the *canonical hours*, fill another volume. The book of Psalms is divided into twenty portions, called *Cathisms* or sessions: *sittings*, one of which is read at a service, and each cathism is divided into three parts, called στασις, *the stations*, *standings*, at which the *Gloria Patri* is said, and Allelujah three times, with three reverences.

The four Gospels make another volume by themselves; and whenever the gospel is read in any service, the deacon exclaims, "Wisdom, stand up. Let us hear the holy gospel." The choir, at the beginning and end of the gospel, always says, "Glory be to thee, O Lord! glory be to thee;" an ejaculation which was enjoined to be used before the gospel in King Edward's first common prayer-book.

From the Old Testament and the Epistles, extracts only are used in the service; and these, made from different books applicable to the day, are collected together in the Menæon or Octoechos, and in reading them, at every change, the deacons call out, *attend.*

The Ritual, or *Book of offices*, contains the rites of *Baptism*, *Marriage*, the *Burial Service*, &c. And the *Book of Prayer*, or the *Service*, as it is called, contains the ordinary daily prayers for the priest and deacon, in the vespers, matins, and communion offices, unless the service be changed, as it very frequently is, on account of the nature of the holiday.

All these different services are mixed together, and adjusted by the directions contained in the book of *Regulation;* and it is the difficulty of this adjustment which makes the public worship of this church so very intricate, that, as was said of the service of the church of England before the Reformation, "many times there was more business to find out what should be read, than to read it when found out."

"It is well known" says Mr. Thomson, "that they" (*i. e.*

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the Greeks) "still continue to perform their devotions with their faces towards the east, in which they are scrupulous even to superstition. They seldom pull off their caps in the church, except when the gospel is read,—when the elements are carried in procession before their consecration, or during the celebration of the eucharist; but at these times they all stand uncovered with extraordinary reverence and attention. They have no instrumental music in their churches, and their vocal is mean and artless; but now and then the epistle and gospel are pretty well sung by the deacons."*

In regard to the ceremonies of this church, they are numerous and burdensome, so much so indeed, that besides the several books containing the church service as above, Dr. King tells us, that "they have a great number of ceremonies continued upon the authority of oral tradition only." And hence Dr. Mosheim ventures to say, that "their religion is a motley collection of ceremonies, the greatest part of which are either ridiculously trifling, or shockingly absurd. Yet," adds he, "they are much more zealous in retaining and observing these senseless rites, than in maintaining the doctrine, or obeying the precepts of the religion they profess." The ceremonies connected with the seven *mysteries* or sacraments have already been noticed, under the head of *doctrines;* and for an account of that of the *Benediction of the waters*, on the morning of the Epiphany, the reader is referred to the article *Russian Greek Church*, below.

In the Greek, as well as in the Latin church, there is a ceremony called *The Divine and Holy Lavipedium*, observed on Holy Thursday, *i. e.* the Thursday of Passion Week, in imitation of our Saviour's humility and condescension in washing his apostles' feet.

At Constantinople, Jesus Christ is, on this occasion, personified by the patriarch, and every where else by the bishop of the diocese, or the principal of the monastary, and the twelve apostles by twelve priests or monks, when a ludicrous contest arises who shall represent Judas, for the name attaches for life.† The office for this ceremony is allowed to be ancient, and, if decently performed, must be affecting. It may be seen in Dr. King's "*Rites and Ceremonies of the Greek Church in Russia*," where he has given the principal offices and services of the Greek church at full length.

It must be acknowledged, that a great similarity subsists between the burdensome ceremonies of this and the Romish

* Mr. Thomson likewise observes that the women "are always apart from the men in their religious assemblies."

† This mark of our Lord's humility is likewise commemorated on this day by most Christian kings, who wash the feet of a certain number of poor persons, in a very acceptable way, not with their own royal hands, but by the hands of their Lord Almoner, or some other deputy.

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church; a natural consequence of their union for nearly nine hundred years: whence every Protestant may learn to set a due value on that reformation which is established in his own.

Church-Government, Discipline, Revenues, &c.—This church bears a striking resemblance to that of Rome, with regard likewise to its government and discipline. Both are episcopal, and in both there is the same division of the clergy into secular and regular; the same spiritual jurisdiction of bishops and their officials; snd the same distinction of offices and ranks.

The supreme head of the Greek church is the Patriarch of Constantinople, whom they style the 13th Apostle; and whose usual title, when he subscribes any letter or missive, is, "*by the mercy of God, Archbishop of Constantinople, the New Rome, and Oecumenical Patriarch.*" The right of electing him is vested in the twelve bishops who reside nearest that famous capital; but the right of confirming the election, and of enabling the new chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperor.

The office is very uncertain, for it is often obtained, not by merit, but by bribery and corruption; and when a higher bidder appears, the possessor is often displaced.* It is notwithstanding both honourable and lucrative; and of high trust and influence; for, besides the power of nominating the other three patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, and all episcopal dignitaries, the Constantinopolitan Patriarch enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable part of Greece, the Grecian Isles, Walachia, Moldavia, and several of the European and Asiatic provinces that are subject to Turkey. He not only calls councils by his own authority, to decide controversies, and direct the affairs of the church; but, with the permission of the emperor, he administers justice, and takes cognizance of civil causes among the members of his own communion. For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople.

In this assembly he presides with the patriarchs of *Antioch* and *Jerusalem*, and twelve archbishops. Seniority ought to take the lead in these councils, but is often oveborne by superior talents, or habits of intrigue; and a majority is commanded by that prelate, whose influence promises most to those who support him.

The Patriarch of *Alexandria* resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Lybia, and part of Arabia. Damascus is the principal residence of the

* "In the space of two years that I stayed at Constantinople," says M. Grelot, "two different patriarchs gave for the patriarchship, the one 50,000, the other 60,000 crowns, as a present to the Grand Signior."—*Voyage to Constantinople*, p. 138.

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Patriarch of *Antioch*,* whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces; while the Patriarch of *Jerusalem* comprehends within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana in Galilee, and Mount Sion. The episcopal dominions of these three patriarchs are extremely poor and inconsiderable; "for the Monophysites have long since assumed the patriarchal seats of Alexandria and Antioch, and have deprived the Greek churches of the greatest part of their members in all those places where they gained an ascendant. And as Jerusalem is the resort of Christians of every sect, who have their respective bishops and rulers, that jurisdiction of the Grecian patriarchs is consequently confined there within narrow limits." The revenue of the patriarch of Constantinople is drawn particularly from the churches that are subject to his jurisdiction; and its produce varies according to the state and circumstances of the Greek Christians, whose condition is exposed to many vicissitudes. "The bishops depend entirely upon a certain tax, levied upon each house within their districts inhabited by Greeks; and they are universally charged with the interest, at least, of large sums, accumulated for ages, in consequence of money levied on the patriarchate, to which each diocese is bound to contribute its quota. By such burdens, the revenues are so diminished as to leave to the most opulent bishop, "little more," says Mr. Dallaway, "than 300*l.* a year." And the same defalcation of their original incomes is said to extend throughout the whole ecclesiastical state, from the prelates to the parochial *papas*, or priests.

The power of the chief patriarch is maintained, on the one hand, by the authority of the Turkish monarch, and, on the other, by his right of excommunicating the disobedient members of the Greek church. His influence with the Porte is very extensive, as far as his own nation is concerned. His memorials are never denied; and he can, in fact, command the death, the exile, imprisonment for life, deposition from offices, or pecuniary fine, of any Greek whom he may be inclined to punish with rigour, or who has treated his authority with contempt. And his right of excommunication gives him a singular degree of influence and authority, as nothing has a more terrifying aspect to that people than a sentence of excommunication, which they reckon among the greatest and most tremendous evils. All orders of secular clergy in the Greek church, inferior to bishops, are permitted to marry; and the married papas are distinguished by a fillet of white muslin round their bonnet

* *i. e.* When he is not at Constantinople; for so slender and uncertain are the revenues of the patriarchs of Jerusalem and Antioch, that they are obliged to reside at Constantinople, and to depend, in a great measure, on the bounty of their superior, who, of course, commands their suffrages.

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of black felt,* and are never promoted to a higher dignity than that of *proto-papas* of the church in which they serve. The regular clergy, we are told, are generally men of a certain education; whereas the seculars are of the meaner sort, and illiterate in the extreme.

The *Caloyeri*, or Greek monks, almost universally follow the rule of *St. Basil;* the convents of females are now few in number; but in both sexes the degree of ascetic proficiency is marked by peculiar habits.

COUNTRIES WHERE FOUND, NUMBERS, &c.—As the Greek church is of the highest antiquity, so, including all its branches, its doctrine prevails at this day over a greater extent of country than that of any other church in the Christian world, and is supposed to be professed by about 30,000,000 of souls. It is professed through a considerable part of Greece, the Grecian islands, Walachia, Moldavia, Sclavonia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; all which belong to this article,† being comprehended within the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. At least one half, if not two thirds, of the inhabitants of European Turkey are Greeks; and if all these be Christians, their number must be very considerable, notwithstanding the harsh treatment, and many hardships to which for several ages they have been exposed.

Among other grievances, all the Greek males, above fourteen years of age, are subject together with all other *ragas, i. e.* all who are not of the Mahometan religion, to a capitation tax, called *Carach,* which "varies," says Mr. Dallaway, "in three degrees, from *four* to *thirteen piastres*‡ a-year; nor are the nobility liable to any other personal tax: but individuals frequently suffer greatly in their property, without redress."

On the other hand, the Greeks in Turkey enjoy several privileges; for, besides the patriarchate, to which they may aspire, the Ottoman government has, for some ages past, conceded to them four posts of the greatest honour and emolument that a subject can enjoy, viz. the dignity of *hospodar*, or governor of the two fertile provinces of Moldavia and Walachia, with the title of prince, and the offices of *body physician*, and chief *drogoman* or interpreter, of the imperial court. Yet the value of these appointments must be much lessened, from the the circumstance of their being held only at the pleasure of the Sultan.

* Mr. Dallaway observes, that they likewise "wear long beards universally;" a practice which formerly was common, if it does not still extend, to all the clergy of all orders and descriptions.

† Yet the exact number of Christians who are members of the church now under consideration cannot easily be ascertained, as no inconsiderable proportion of the Christians within these bounds belong to the other Eastern Churches, or to other communions.

‡ A *piastre* is equal to about 4*s.* sterling, or somewhat more.

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The Greeks have not, properly speaking, any universities; and the chief seminaries of education for the members of their church are established on Mount *Athos*, in Macedonia, now called *Monte Sancto*, or the *Holy Mount*, where there are twenty-two monasteries, and about 4000 monks, and at the monastary of the *Apocalypse*, in the island of *Patmos*; "but I am credibly informed," says Mr. Dallaway, "that the latter contains, at this time," (1797) "three professors only, and less than 100 students."

Nothing can be conceived more deplorable than the state of the greater part of the Greeks, ever since their subjection to the oppressive yoke of the Ottomans. Since that fatal period, almost all learning and science, human and divine, have been extinguished among them. They have scarcely any schools, colleges, or any of those literary establishments that serve to ennoble human nature; and the ignorance that reigns among them, has the worst effect upon their morals. Those few that surpass the vulgar herd in intellectual acquirements, have derived this advantage, not from having studied in their monasteries, but from the schools of learning in Sicily or Italy, where the studious Greeks usually repair in quest of knowledge, or from the perusal of the ancient Fathers; "and more especially," says Mosheim, "of the Theology of St. Thomas, which they have translated into their native language."

Yet, notwithstanding these assertions are built upon the clearest evidence, and supported by testimonies of every kind, many of the Greeks deny, with obstinacy, this inglorious charge, and exalt the learning of their countrymen since the revival of letters.

It is a fact, however, that, within a few years past, schools of various kinds have been established by the Greeks, some of them Colleges for a liberal education, which are furnished with able instructors, and are in a flourishing state. No portion of Christendom is in a more interesting state, at the present day than the Greek church. At the fall of the Turkish Empire, which seems to be an event not far distant, this church will probably take the lead in the re-establishment of Christianity in the ancient countries of patriarchs, prophets and apostles.

SECTION II.

Eastern Churches not subject to the Patriarch of Constantinople.

THE RUSSIAN GREEK CHURCH.

Rise, History, and Changes introduced by Peter the Great.—Of those independent Greek Churches which are

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governed by their own laws, and are in communion with the patriarch of Constantinople, but are not subject to his jurisdiction, there is none but the church establishment in Russia that is of any note in the Christian world; the rest, i. e. the *Georgians* and *Mingrelians*, "are sunk in the most deplorable ignorance and barbarity that can possibly be imagined."*

The accounts which have been given of the introduction of Christianity into Russia, are so fabulous and ridiculous, that they are sufficiently refuted by their own absurdity. Some have pretended, that the country was converted by the apostle St. Andrew. Another tradition, equally groundless, and still more absurd, reports, that St. Anthony of Padua, converted them to the Christian faith; and adds, that the saint swam over the Levant upon a great mill-stone, and then rode to Novogorod upon it! Another account says, that *Wladimir* was convinced of the truth of the Christian religion, by seeing the book of the New Testament thrown into a large fire, and from thence taken out unburnt and unhurt. What we learn with most appearance of probability is, that the Grand Duchess *Olga*, or, as her name is pronounced, *Olha*, grandmother to Wladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of *Helena*, at her conversion; under which name she still stands as a saint in the Russian kalendar.—Methodius, and Cyril the philosopher, travelled from Greece into Moravia, about the year 900, to plant the gospel; where they translated the service of the church, or some parts of it, from the Greek into the Sclavonian language, the common language, at that time, of Moravia and Russia; and thus it is thought that this princess imbibed the first principles of Christianity. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand Duke *Sviatoslav*, to embrace it also; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to have made considerable progress in that nation.

It is fully ascertained that, about the end of the tenth century, the Christian religion was introduced into Russia, chiefly through their connexion with Greece; and coming from this quarter, it was very natural that the doctrine and discipline of the church of Constantinople should become at first the pattern of the church of Russia, which it still continues to follow in the greatest part of its offices. Hence likewise the patriarch of Constantinople formerly enjoyed the privilege of a spiritual supremacy over the Russians, to whom he sent a Metripolitan* whenever a vacancy happened.

* Mosheim's *Eccl. Hist.* vol. v. p. 259.

† *Metropolitans* had the government of a province, and Suffragan bishops under them, and were so called from their usually being the bishops of the capital city of the province. Mosheim tells us, that in the fourth century, they had likewise the archbishops under them;

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Little occurred in the ecclesiastical history of Russia, except perhaps the rise of the sect of the *Raskoliki*, which excited considerable tumults and commotions in that kingdom, till Peter the Great ascended the throne of Russia; who, in the beginning of the eighteenth century, made some remarkable changes in the form and administration both of its civil and ecclesiastical government.

This great prince made no change in the articles of faith received among his countrymen, which contain the doctrine of the Greek church; but he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of right reason, and the spirit of the gospel; and he used the most effectual methods to destroy, on the one hand, the influence of that hideous superstition that sat brooding over the whole nation; and, on the other, to dispel the ignorance of the clergy, which was incredible, and that of the people, which would have surpassed it, had that been possible.

To crown these noble attempts, he extinguished the spirit of persecution, and renewed and confirmed to Christians, of all denominations, liberty of conscience, and the privilege of performing divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner, as to restrain and defeat any attempts that might be made by the Jesuits and other members of the church of Rome, to promote the interests of Popery in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were tolerated by law; and particular charge was given to the council, to which belonged the cognizance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Romish tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the designing pontiffs of Rome and their missionaries, to extend the papal empire over the Greek churches, under the pretence of uniting the two communions; and, with this view, a negotiation was entered into in 1580, under *John Basilides*, Grand Duke of Russia, who seems to have had political ends to answer in pretending to favour this union. But, although the professed object of this negotiation failed, the ministry of *Possevin*, the learned and artful Jesuit, who was charged with the mission on the part of the Roman pontiff, was not without fruit among the Russians, especially among those residing in the Polish dominions.

Proposals for uniting the two communions had been made by different Popes, as Honorius III., Gregory IX., Innocent IV., Gregory XIII., and last of all, by the Academy of *Sorbonne* in 1718; but the Russian Sovereigns and the nation have always remained firm and true to their religion: at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar *John Vasilievitz*, Pope Gregory

but Metropolitan and Archbishop have long been almost synonymous, and their offices also much the same.

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XIII., proposed to that sovereign that the Lutheran clergy should be banished from Russia; but he was answered, that *in that country all nations have a free exercise of their religions;* and now in Russia there are Lutherans, Calvinists, Hernhutters, Armenians, Jews, Mahometans, Pagans, Hindoos, &c. &c. Roman Catholics are to be met with in almost every government, particularly in those conquered from the Polish dominions: their clergy are governed by their own rulers, and are totally independent of the Russian ecclesiastical jurisdiction.

Peter likewise introduced a considerable change into the manner of governing the church. The splendid dignity of patriarch, which approached too near the lustre and prerogatives of majesty, not to be offensive to the emperor and burdensome to the people, was suppressed, in 1721, by this spirited monarch, who declared himself (and thus became, like the British monarch,) head of the national church.

The functions of this high and important office were entrusted with a council assembled at St. Petersburg, which was called the *Holy Synod;* and one of the archbishops, the most distinguished by his integrity and prudence, was appointed as president of it.

The other orders of the clergy continued in their respective rank and offices; but both their revenues and their authority were considerably diminished. It was resolved at first, in this general reformation, to abolish all monasteries and convents, as prejudicial to the public, and unfriendly to population; but this resolution was not put in execution; on the contrary, the emperor himself erected a magnificent monastery in honor of *Alexander Newsky*, whom the Russians place in the list of their heroes and saints.

Distinguishing Doctrines.—This church agrees almost in every point of doctrine with the Greek Church subject to the patriarch of Constantinople. It, of course, receives seven *Msyteries* or sacraments; admits no statues or graven images, but pictures only, upon which the name of the saint must always be inscribed. Dr. King assures us, that the more learned of the Russian clergy "would willingly allow no picture or representation whatever of God the Father; for the figure of 'the ancient of days,' from Daniel's vision, whose 'garment was white as snow, and the hair of his head like the pure wool,' is by them interpreted to be the second person of the Trinity, who so appeared to the prophet; yet it must be confessed, that the common practice is so contrary to their opinions, that, in a great number of churches, as well ancient as modern, *this figure, and Jesus, and the Dove*, are painted together to signify *the Trinity:* nay, there is now in the church of St. Nicholas at Petersburg, a picture of an old man holding a globe, and surrounded with angels, on which God *the Father* is inscribed." Dr. King further observes, that during the reign of Peter the Great, the synod censured the use of such pictures, and petitioned the emperor that they might be taken down; when he, though

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concurring in opinion with the synod, declined giving any command for that purpose, conceiving that his subjects were not ripe for such a reformation, and that if attempted, it might give rise to an insurrection.

The *Apostles'* Creed is received by the members of this church, as containing nothing repugnant to sound doctrine; but it is not sanctioned by public authority, like the *Nicene* and *Athanasian* Creeds; nor is this last ever recited in public. We are told, that "in the Russian Greek church there are neither sermons, nor exhortations, nor catechising." But such an assertion, without explanation or qualification, can scarcely be admitted, particularly as the contrary can be evidently proved by there being many volumes of sermons, exhortations, and catechetical lectures, printed and published by the Russian clergy. They have also been charged with rebaptizing all proselytes from other communions; but this Archbishop Platon denies, and remarks, that, in regard to baptism, they do not differ in any thing from the church of Rome,—that they do not rebaptize proselytes from any communion of Christians, excepting those who are unsound in the doctrine of the Trinity; and that all others are admitted members of their church, on their submitting to the mystery of the *Holy Chrism.*

Worship, Rites, and Ceremonies.—Under these heads likewise, there is but little worthy of remark here, unless that, in addition to the forms and services of the Greek church, most of which the Russians have all along adopted, they still retain various ceremonies and superstitions of their own. At present, however, instead of strictly observing all the canonical hours, they have service, both in monasteries and parish churches, only three times a day: viz. the *vespers*,—the *matins*,—and the *liturgy*, or communion.

The church service, in general, is performed in the Sclavonian language; but in some places it is also performed in the Greek, both ancient and modern: and. in the administration of the sacrament of the Lord's Supper, they use the liturgies of St. Basil and St. Chrysostom.

The Greek Church does not allow any musical instruments; but the rhyme observed in singing the hymns produces a melody, with which the ear may be very well entertained.

Every person is obliged, by the civil law, to communicate at least once in the year, which is commonly done in the fast before Easter; and they scarcely ever receive the holy communion oftener.

"If there be any who desire to participate of the holy mysteries, the priest is to divide the two remaining portions of the holy lamb," *i. e.* the last two of the five consecrated loaves, "into as many small parts as will be sufficient for all the communicants; and, putting them into the holy cup, he administers the body and blood of the Lord *together*, according to custom. But they are not to receive till after the deacon has said: *Draw near with faith and godly fear.* Then they who communicate

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are to go near, one after another, bowing with all humility and reverence ; and, holding their hands crossed on their breasts, are to receive the divine mysteries ; the priest, as he distributes them, mentions every communicant's name : *N. N. the servant of God, doth partake of the pure and holy body and blood of our Lord, our God, and our Saviour Jesus Christ, for the remission of his sins, and for eternal life. Amen.* The communicant then wipes his lips with the holy covering, and kissing the holy cup, retires bowing.

In the Greek Church there are two offices for the benediction or sanctification of the water, called in the *Euchologion*, "The office of the *Lesser* Sanctification," which may be performed at any time when there is a want of holy water for baptism, or any other use of the church ; and "The office of the *Great* Sanctification," which is celebrated on the *Holy Theophany* or Epiphany, about the first of January, in memory of the baptism of Christ ; by which the Greeks believe that the nature of all waters is sanctified ; and that such virtue remains in them after this ceremony, that those taken in the night, when this service is performed in the church, will remain uncorrupted for years, and be as fresh water just taken from the spring or river.

This solemnity is annually celebrated at Petersburg in the following manner :—On the river *Neva*, upon the ice, which is then strong in that country, there is erected for this ceremony, a kind of temple of wood, usually of an octagonal figure, painted and richly gilt, having the inside decorated with various sacred pictures, representing the baptism of our Saviour, his transfiguration, and some other parts of his life, and on the top a picture of St. John the Baptist. This is called the *Jordan*, which name used to signify the baptistry or font, or any basin in which holy water is consecrated. There the attention of the spectators is drawn to a large emblem of the *Holy Ghost*, appearing to descend from heaven, a decoration common to almost all Greek churches, in which a *peristerion*, or dove, as a symbol of the Holy Ghost, is usually suspended from four small columns which support a canopy over the *Holy Table*. The Jordan is surrounded by a temporary hedge of the boughs of fir-trees ; and, in the middle of the sanctuary or chancel is a square space, where the broken ice leaves a communication with the water running below, and the rest is ornamented with rich tapestry. Around this temple a kind of gallery is erected, and a platform of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs. The gallery communicates with one of the windows of the Imperial palace, at which the emperor and his family come out to attend the ceremony, which begins as soon as the liturgy is finished in the chapel of the Imperial palace, and the regiments of guards have taken post on the river. Then, at the sound of the bells, and of the artillery of the fortress, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers.

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the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed in the office, and followed by the emperor, the grand duke, the senators, and the whole court.

When arrived at the place where the ice is broken, the archbishop of Moscow, or other officiating bishop, descends, by means of a ladder, to the side of the water. There he reads the prayers appointed in the office,—dips his cross three times, and ends the ceremony by an exhortation appropriate to it; and the waters are then thought to be blessed. As soon as the service is finished, the artillery and soldiers fire; after which the prelate sprinkles the water on the company around him, and on the colours of all the regiments that happen to be at Petersburg, which are planted round the Jordan. He then retires, when the people crowd towards the hole, and drink of the waters with a holy avidity. "Notwithstanding the cold, the mothers plunge their infants, and the old men their heads into them. Every body makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians pretend this holy water is a powerful specific."

Church Government and Discipline.—From the first introduction of Christianity into Russia, till the year 1589, this church had been always subject to the patriarch of Constantinople, but no sooner was *Job* consecrated patriarch of Russia, than she declared herself independent of the other; yet it appears that she has since frequently appealed to the see of Constantinople, not only in the way of advice, but judicially. Thus, it was by the authority of the patriarch of Constantinople, that *Alexis*, father of Peter the Great, deposed *Nikon*, the Russian patriarch,* whose power and influence had arisen to that astonishing height, that he even excommunicated the Czar. Peter the Great was too clear-sighted not to discern the dangerous consequences of this enormous power of the patriarchs, which had grown up by degrees, from concessions made to them by the Czars,—from the great wealth that they possessed,—from their influence with the clergy, and from their family connexions; and therefore, upon the death of the patriarch *Adrian*, in 1700, he suppressed that dignity, and gave the administration of the affairs of the patriarchate to *Stephen Jaworsky*, metropolitan of Rezan, with the title of *Exarch* or vicegerent of the patriarchal see. But small and daily occurrences were the only business which came before the exarch; all affairs of importance were brought before the sovereign, or an assembly of the other bishops, to deliberate upon them; which assembly of the exarch and bishops was then known by the name of the *Holy Council*.

* This, however, did not take place without the formality of a council, which was held in 1667.

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This government of the *Exarchy* lasted only till the year 1721, when Peter the Great declared, in a full assembly of the clergy, that he thought a patriarch to be neither necessary for the administration of church affairs, nor expedient for the state; and therefore he had determined to introduce another form of ecclesiastical government, which should keep the medium between that of a single person and general councils; and this new mode was to be a constant council or synod, with the name of *The Holy Legislative Synod.* Of this college or synod, whose seat was fixed at St. Petersburg, he, at the same time, declared himself to be the supreme judge, as well as head of the church. It at first consisted of twelve members, three of whom were bishops, and the rest archimandrites, hegumens, and protopopes, &c.; but the number has, since his time, been frequently changed by the sovereign, on whose will, the nomination of all the members, their appointments as such, and the time they serve in that capacity, entirely depend. And, besides these, an officer, a layman, called the *Chief Procurator*, always attends at their deliberations, who is considered as placed there on the part of the crown, and has a negative upon all their resolutions, till they are laid before the sovereign. Every member, before he is qualified to sit, is also obliged to take an oath of allegiance, couched in the strongest terms, in which it is declared, that no other than the sovereign should be considered as its head; so that the checks put to the power of the clergy by the establishment of this ecclesiastical college, are so effectual, that no prince in the world can now have less to fear from them than the sovereign of Russia. At the same time, to elevate this college in the minds of the people, and to prevent their looking upon it like the inferior colleges, it was ordered, that in all spiritual concerns it should have the same power as the senate;—the same respect;—the same obedience, and the same right to punish the refractory. But in mixed cases which concern both the temporal and spiritual government, it was decreed, that the synod should consult with the senate, and present their common judgment to the emperor for his approbation.

Though matters belonging to the synod were clearly defined and ascertained in the *Spiritual Regulation*, yet its members were further empowered to make new laws, first presenting them to the emperor for his approbation. And Peter, having placed the constitution and affairs of the Russian church, on this footing, wrote a letter to *Jeremias*, then patriarch of Constantinople, stating the changes which he had made in the ecclesiastical government of his country, and desiring his approbation: to this the patriarch replied, in a letter dated 23d September, 1723, "that he fully approved of the whole; and all the patriarchs, since that time, have honoured the synod with the name of the *Patriarchal.*"*

To the synod the election of bishops was entrusted by the

* Dr. King, p. 446.

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Spiritual Regulation, and at the same time the manner of election is there prescribed: the synod is to nominate two candidates, and present them to the sovereign, of whom he is to make choice of one. The persons most eligible to this dignity are the archimandrites, and hegumens who belong to the synod; and, after them, other distinguished archimandrites who are entrusted with affairs to the synod from their dioceses, and, attending in St. Petersburg, give proofs of their abilities in conducting the concerns of the church. In this respect Peter seems to have made no great innovation or change; for the election and confirmation of the superior clergy in Russia always depended upon the sovereign, though the ecclesiastics had a share in the election.

For the government of his diocese, each bishop has a consistory in the chief city, which is composed of three members, either archimandrites, hegumens, or protopopes, all appointed by the bishop. And subordinate to the consistory are many lesser courts of judicature, called *Cantoirs*, in which there are generally two members and their secretaries. Appeals lie from the cantoirs to the consistory, from the consistory to the bishop, and from the bishop to the synod.

THE CLERGY, MONKS, NUNS, &c.—The episcopal order in Russia is distinguished by the different titles of metropolitan, archbishop, and bishop. The titles of metropolitan and archbishop are not attached to the see, as in England; but are, at present, merely personal distinctions conferred by the sovereign, which give the possessors no additional power, and scarcely any precedence; for every bishop is independent in his own diocese, or dependent only on the synod.

The clergy are divided into regular and secular. The former are of the monastic order, the latter are the parochial clergy, who are not only allowed to marry once, but formerly, a secular priest could not be ordained without being married; and, if his wife died, he was obliged to quit his priesthood, and either retire to a monastery, or submit to take some inferior office in the church; so strictly was he "the husband of one wife." That practice is now changed; but still the secular clergy are never permitted to marry twice, unless they relinquish their function, and become laymen.

They are called *papas** or popes, *i. e.* fathers; and the highest dignity to which they can aspire is that of *protopope*, or first pope in those churches where there are several. One of this order may indeed be promoted to a bishopric, after the death of his wife, but he must first assume the habit.

* The word *papa* or pope, was given indiscriminately, in the first ages of Christianity, to all bishops, and in the East, to all ecclesiastics, till Gregory the VIIth ordered it to be reserved to the Bishop of Rome alone. But the separation between the Latin and Greek churches having taken place before his pontificate, the Greek Christians did not respect this order, and therefore still designate their inferior clergy by the title of *papas* or popes.

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Peter did not think it necessary to suppress monasteries and nunneries; but he restricted their number, and enacted laws for their better regulation. Among others, the age before which no person was to be received a monk was fixed at thirty.

Most of the rules that were made for the regulation of monks and monasteries, were, at the same time, meant to extend to nuns and their societies; for which some additional laws were likewise enacted. By these it is determined that no nun shall receive the tonsure before she is sixty years of age; at least, never before fifty.

The number of monks is supposed to be upwards of 6,000, and of nuns more than 5,000.—The other priests or ecclesiastics belonging to monasteries and cathedrals are to the number of 2,000.

No Christian country has so few sects and such great union in religious sentiment and practice, as Russia.

THE GEORGIAN AND MINGRELIAN GREEK CHURCHES.

With regard to the other independent Greek churches, viz. those of the *Georgians and Mingrelians*, or, as they were anciently called, the *Iberians* and *Colchians*, I have not as yet been able to learn any thing authentic, and of much importance, further than what is told us by Dr. Mosheim, who observes, that the light of the gospel was introduced into Iberia by means of a female captive, in the fourth century, under Canstantine the Great, and that they have declined so remarkably since the Mahometan dominion has been established in these countries, that they can scarcely be ranked in the number of Christians.

Such, in a more especial manner, is the depraved state of the *Mingrelians*, who wander about in the woods and mountains, and lead a savage and undisciplined life; for, among the *Georgians*, or *Iberians*, there are yet some remains of religion, morals, and humanity.

Each of these nations has a pontiff at their head, whom they call *The Catholic*, who is obliged to pay a certain tribute to the patriarch of Constantinople, but is, in every other respect, independent on any foreign jurisdiction. They have also bishops and priests; but these spiritual rulers, says Dr. Mosheim, "are a dishonour to Christianity, by their ignorance, avarice, and profligacy; they surpass almost the populace in the corruption of their manners, and grossly ignorant themselves of the truths and principles of religion, they never entertain the least thought of instructing the people. If, therefore, it be affirmed, that the *Georgians* and *Mingrelians*, at this day, are neither attached to the opinions of the *Mono-*

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physites, nor to those of the *Nestorians*, but embrace the doctrine of the Greek church, this must be affirmed rather in consequence of probable conjecture, than of certain knowledge, since it is imposible almost to know, with any degree of precision, what are the sentiments of a people who seem to be in the thickest darkness. Any remains of religion that are observable among them, are entirely comprehended in certain sacred festivals and external ceremonies, of which the former are celebrated, and the latter are performed, without the least appearance of decency; so that the priests administer the sacraments of baptism and of the Lord's supper with as little respect and devotion as if they were partaking of an ordinary repast." Yet Richard Simon, in his *Critical History of the Religions and Customs of the Eastern Nations*, endeavours to remove, at least, a part of the reproach under which the *Georgians* and *Mingrelians* labour on account of their supposed ignorance and corruption.

THE JACOBITE MONOPHYSITES.

The *Monophysites* first made their appearance in the fifth century, and *Jacob Albardai*, or *Baradæus*, as he is called by others, who flourished about A. D. 530, restored the sect, then almost expired, to its former vigour, and modelled it anew; hence they were called *Jacobites* from him.*

This denomination is commonly used in an extensive sense, as comprehending all the *Monophysites*, excepting the *Armenians*; it however more strictly and properly belongs only to the *Asiatic Monophysites*, of which Jacob Albardai was the restorer and the chief; and as these differ in some points from the *Copts* and *Abyssinians*, I here propose to consider the Jacobites in this last sense, as limited by Dr. M'Laine.

The head of the Jacobites is the Jacobite patriarch of *Antioch*, who, from the fifteenth century downwards, has always taken the name of *Ignatius*, with a view to shew that he is the lineal successor of St. Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch.

In the seventeenth century, a small body of the Jacobites abandoned, for some time, the doctrine and institutions of their ancestors, and embraced the communion of the church of Rome. This step was owing to the suggestions and intrigues of *Andrew Achigian*, who had been educated at Rome, where he imbibed the principles of Popery; and, having obtained the title and dignity of patriarch from the Roman Pontiff, as-

* Some of the most violent agents in the French Revolution were Jacobites, from which the term Jacobin has become a political appellation.

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sumed the denomination of Ignatius the XXIV. After the death of this pretended patriarch, another usurper, whose name was Peter, aspired to the same dignity, and taking the title of Ignatius XXV. placed himself in the patriarchal chair: but the lawful patriarch of the sect had credit enough with the Turks to procure the deposition and banishment of this pretender: and thus the small congregation which acknowledged his jurisdiction, was entirely dispersed.

Since then, the Jacobites have ever persevered in their refusal to enter into the communion of the Church of Rome, notwithstanding the earnest entreaties and alluring offers that have been made, from time to time, by the Pope's legates, to conquer their inflexible constancy.

THE COPTIC MONOPHYSITES, OR COPTS.

THIS name has long been used to comprehend all the Christians in Egypt, who do not belong to the *Greek Church*, but are *Monophysites*, and in most respects *Jacobites*. Some families of *Copts* are to be found in the *Delta*; but they chiefly inhabit the *Said*, or Upper Egypt, where, in some instances, they occupy whole villages. History and tradition attest their descent from the people whom the Arabs conquered, *i. e.* from that mixture of Egyptians, Persians, and particularly Greeks, who, under the Ptolemies and Constantines, were so long masters of Egypt.

The gospel was preached early in Egypt; tradition says by *St. Mark*, and the patriarch of Alexandria is still considered successor to St. Mark there, as the Pope is to St. Peter at Rome. Before the incursions of the Saracens, the vulgar tongue of the Egyptians was called *Coptic*; but, since the sixteenth century, the *Arabic* is generally spoken in Egypt. The Christian liturgy is however said to be still in *Coptic*, though "the priests understand little of it; get prayers by heart, and pray without understanding." The Copts are said to be very fond of the bustle of rites and ceremonies that succeed each other with rapidity. They are always in motion during the time of service: the officiating priest, particularly, is in continual motion, incensing the saints, pictures, books, &c. every moment; and they have many monastaries where the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals; and few enter them but widows reduced to beggary. They have a patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, and who resides at Cairo, but he takes his title from Alexandria. He has eleven or twelve bishops under him, besides the Abuna, or bishops of the Abyssinians, whom he nominates and consecrates.

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Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are but few Copts at Jerusalem; he is, in effect, little more than the bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine near Egypt, which own his jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal see. The ecclesiastics are said to be in general of the lowest ranks of the people, and hence that great degree of ignorance that prevails among them. The patriarch makes a short discourse to the priests once a-year; and the latter read Homilies, or rather legends, from the pulpit on great festivals, but seldom preach.

As greater error in regard to religion no where prevailed than in Egypt before the Christian æra, so no country ever exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general, for the first three ages of the church. We read of synods of 200 bishops assembled there; of 164 bishops under one metropolitan, in one province alone, viz. *Zengitana*, where Carthage stood; and of some hundreds of bishops expelled from thence by *Genserícus*, king of the Vandals. And whereas, in times of persecution, the Christians of various other countries were apt to return to idolatry, the Africans were kept in the true religion, by the blessing of God, on the zeal and diligence of St. Cyprian, Arnobius, Tertullian, Origen, St. Augustine, and other able and pious men in that quarter of the world.

But now, how amazing the change! little more than the mere shadow of Christianity can be seen in Egypt, and in point of numbers, there are not to be found there more than 50,000 Christians in all.

THE ABYSSINIAN MONOPHYSITES, OR THE CHURCH OF ABYSSINIA.

As to the Abyssinian Christians, they surpass considerable the Copts, both in their numbers, their power, and their opulence; nor will this appear surprising, when it is considered that they live under the dominion of at least a *nominal* Christian Emperor. They, nevertheless, consider the Coptic Alexandrian pontiff as their spiritual parent and chief, and instead of choosing their own bishop, receive from that prelate a *primate*, whom they call *Abuna*, (i. e. *our father*) and, according to some, *Catholic*, whom they acknowledge as their spiritual ruler, and who, as well as the patriarch himself, is generally of the order of *St. Anthony*. But the emperor has a kind of supremacy in ecclesiastical matters. He alone takes cognizance of all ecclesiastical causes, except some smaller ones reserved

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to the judges; and he confers all benefices, except that of the *Abuna*.

The first conversion of the Abyssinians, or inhabitants of *Ethiopia Superior*, to Christianity, is attributed by some to the famous prime minister of their queen *Candace*, mentioned in the 8th chapter of the *Acts of the Apostles;* but however that may be, it is probable that the general conversion of that great empire was not perfected before the middle of the fourth century, when *Frumentius*, son of a Tyrian merchant, consecrated bishop of *Axuma* by Athanasius, exercised his ministry among them with the most astonishing success. They were esteemed a pure church before they embraced the sentiments of the Monophysites in the seventh century, or sooner; and Dr. M'Laine ventures to say, that "even since that period, they are still a purer church than that of Rome." All accounts, however, concerning them are doubtful.

They boast themselves to be of Jewish extraction, and pretend to imitate the service of the Tabernacle and Temple of Jerusalem; so that their doctrines and ritual form a strange compound of Judaism, Christianity, and superstition. They practice circumcision, and are said to extend the practice to females as well as males. They observe both Saturday and Sunday Sabbaths, and eat no meats prohibited by the law of Moses. They pull off their shoes before they enter their churches and sit upon the bare floor, and their divine service is said wholly to consist in reading the Scriptures, administering the Eucharist, and hearing some homilies of the Fathers. They read the whole of the four Evangelists every year in their churches, beginning with St. Matthew, and then proceeding to St. Mark, St. Luke, and St. John, in order; and when they speak of any event, they say "It happened in the days of St. Matthew," *i. e.* while they were reading St. Matthew's Gospel in their churches.

DISTINGUISHING DOCTRINE OF THE WHOLE SECT.

THUS these *Monophysites*, both Asiatic and African, differ from other Christian societies, whether of the Greek or Latin communion, and from each other, in several points, both of doctrine and worship; though the principal reason of their separation lies in the opinion which they entertain concerning the *nature* and *person* of Jesus Christ. Following the doctrine of *Dioscorus*, *Barsuma*, *Xenias*, *Fullo*, and others, whom they consider as the heads, or chief ornaments of their sect, they maintain that in Christ the *divine* and *human nature* were reduced into one, and consequently reject both the decrees of the council of *Chalcedon*, and the famous letter of *Leo* the *Great*.

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Unsuccessful Attempts of the Church of Rome to Convert them.—Thus situated, the votaries of Rome might well suppose that the Monophysites would become an easy prey, and be readily brought under the papal yoke; and they seem to have been no less indefatigable in attempting the subjection of the African Monophysites, than of those in Asia. The Portuguese having opened a passage into the country of the Abyssinians in the fifteenth century, this was thought to be a favourable occasion for extending the influence and authority of the Roman pontiff. Accordingly, *John Bermudes* was sent into Ethiopia for this purpose; and, that he might appear with a certain degree of dignity, he was clothed with the title of *Patriarch of the Abyssinians*. The same important commission was afterwards given to the several Jesuits; and, at first, several circumstances seemed to promise them a successful and happy ministry. But the event did not answer this fond expectation, for the Abyssinians stood so firm to the faith of their ancestors, that towards the end of the sixteenth century, the Jesuits had almost lost all hopes of succeeding in that quarter.

THE ARMENIAN CHURCH.

It appears highly probable, that both the *Greater* and the *Lesser Armenia* were enlightened with the knowledge of the truth in the first century, or early in the second; but the Armenian church was not completely formed till the beginning of the fourth, when *Gregory*, the son of *Anax*, who is commonly called the *Enlightener*, from his having dispelled the darkness of the Armenian superstitions, converted to Christianity *Tiridates*, king of Armenia, and all the nobles of his court.

In consequence of this, Gregory was consecrated bishop of the Armenians, by *Leontius*, bishop of Cappadocia, and his ministry was crowned with such success, that the whole province was soon converted to the Christian faith.

From that period Armenia has undergone so many revolutions, that it must appear more remarkable that the Armenians should still persevere in the Christian faith, than that they should deviate in many particulars from the original doctrines of their church. They no longer exist collectively as a nation, once famous for the wealth and luxury of its monarchs; but successively conquered by, and alternately subject to, the Turks, Tartars, and Persians, they have preserved only their native language, (and even it is disused at Constantinople,) and the remembrance of their ancient kingdom.

On the other hand, the state of religion in that church derived considerable advantages from the settlement of a vast number of Armenians in different parts of Europe, for the pur-

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poses of commerce. These merchants, who had fixed their residence, during the seventeenth century, at London, Amsterdam, Marseilles, and Venice, were not unmindful of the interests of religion in their native country. And their situation furnished them with favourable opportunities of exercising their zeal in this good cause, and particularly of supplying their Asiatic brethren with Armenian translations of the Holy Scriptures, and other theological books, from the European presses, especially from those of England and Holland. These pious and instructive productions, being dispersed among the Armenians who lived under the Persian and Turkish governments, contributed, no doubt, to preserve that illiterate and superstitious people from falling into the most consummate and deplorable ignorance."*

Distinguishing Doctrines.—The Armenian was considered as a branch of the Greek Church, professing the same faith, and acknowledging the same subjection to the see of Constantinople, till near the middle of the sixth century, when the heresy of the *Monophysites* spread far and wide through Africa and Asia, comprehending the Armenians also among its votaries. But, though the members of this church still agree with the other *Monophysites* in the main doctrine of that sect relating to the *unity* of the divine and human nature in Christ, they differ from them in so many points of faith, worship, and discipline, that they do not hold communion with that branch of the Monophysites who are *Jacobites* in the more limited sense of that term ; nor, I believe, with either the Copts or the Abyssinians.

The Armenians believe that neither the souls nor bodies of any saints or prophets departed this life, are in heaven, unless it be the blessed Virgin, and the prophet Elias. Yet, notwithstanding their opinion that the saints shall not be admitted into heaven until the day of judgment, " by a certain imitation of the Greek and Latin churches, they invoke them with prayers, reverence and adore their pictures or images, and burn lamps to them, and candles. The saints which are commonly invoked by them, are all the prophets and apostles, likewise, *St. Silvester*, *St. Savorich*, &c."

Worship, Rites, and Ceremonies.—" Their manner of worship is performed after the Eastern fashion, by prostrating their bodies, and kissing the ground three times, (which the Turks likewise practise in their prayers.) At their first entrance into the church, they uncover their heads, and cross

* Dr. Mosheim's *Eccl. Hist.* vol. v. pp. 261-2. Many religious books, principally Bibles, Liturgies, and the beatific visions of their saints, have also been printed at Venice and Constantinople. In 1704, the Acts of the Apostles were translated into Armenian verse by *Cosmo di Carbognano;* and in 1737 they printed St. Chrysostom's " *Commentary on St. John*," at Constantinople, where the Armenian press is still employed.

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themselves three times, but afterwards cover their heads, and sit cross-legged on carpets, after the manner of the Turks. The most part of their public divine service they perform in the morning, before day, which is very commendable, and I have been greatly pleased to meet hundreds of Armenians in a summer morning about sun-rising, returning from their devotions at the church, wherein, perhaps they had spent two hours before, not only on festival, but on ordinary days of work: in like manner, they are very devout on vigils to feasts, and Saturday evenings, when they all go to church, and, returning home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries the whole Psalter of David is read over every twenty-four hours: but, in the cities and parochial churches, it is otherwise observed: for the Psalter is divided into eight divisions, and every division into eight parts; at the end of every one of which is said the *Gloria Patri*, &c."*

The *Armenian* is the language that is still used in the services of this church; and in her rites and ceremonies there is so great a resemblance to those of the Greeks, that a particular detail here might be superfluous. Their liturgies also are either essentially the same with those of the Greeks, or are at least ascribed to the same authors.

Church Government and Discipline.—When the Armenians withdrew from the communion of the Greek church, they made no change in their ancient episcopal form of church government: they only claimed the privilege of choosing their own spiritual rulers. The name and office of patriarch was continued; but *three*, or according to Sir P. Ricaut, *four* prelates, shared that dignity. The chief of these resides in the monastery at *Ekmiazin*, near *Erivan*, and at the foot of Mount *Ararat*, in Turcomania; his jurisdiction extends over Turcomania, or Armenia Major, and he is said to number among his suffragans no fewer than forty-two archbishops, each of whom may claim the obedience of four or five suffragans.† His opulent revenues of 600,000 crowns, are considered only as a fund for his numerous charities: for, though elevated to the highest rank of ecclesiastical power and preferment, he rejects all the splendid insignia of authority; and, in his ordinary dress, and mode of living, he is on a level with the poorest monastic. Nay, the Armenians seem to place much of their religion in fastings and abstinences; and, among the clergy, the higher the degree, the

* Sir P. Ricaut, pp. 407-8. M. Tavernier observes, that "they all put off their shoes before they go into church. Nor do the Armenians kneel, as in Europe, but stand all the while upright."—Lib. i. c. 3.

† Father Simon has subjoined to his *Crit. Hist.* (p. 184, &c.) a list of the churches that are subject to this grand patriarch. But this list, though taken from *Uscanus*, an Armenian bishop, is said by Dr. Mosheim to be "defective in many respects."

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lower they must live, insomuch, that it is said the archbishops live on nothing but pulse.

In the Armenian church, as in the Greek, a monastery is considered as the only proper seminary for dignified ecclesiastics; for it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should increase with preferment. Hence, though their priests are permitted to marry once, their patriarchs and *mastabets*, (or martabets) *i. e.* bishops, must remain in a state of strict celibacy; at least no married priest can be promoted in their church until he shall have become a widower. It is likewise necessary, that their dignified clergy should have assumed the sanctimonious air of an ascetic.

Their monastic discipline is extremely severe. The religious neither eat flesh nor drink wine; they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the Psalter through, besides many other spiritual exercises.

THE NESTORIAN CHURCHES.

Names, Rise, Histoy, &c.—The denomination of Christians now to be considered, who are frequently called *Chaldæans*, from the country where they long principally resided, derive the name of *Nestorians*, by which they are more generally known, from *Nestorius*, a Syrian and patriarch of Constantinople, in the beginning of the fifth century; "a man," says Dr. Moshiem, "remarkable for his learning and eloquence, which were, however, accompanied with much levity, and with intolerable arrogance;" and, it may be added, with violent enmity to all the sectaries.

The occasion of the fatal controversy in which he involved the church, was furnished by Anastasius, who was honoured with his friendship.

This presbyter, in a public discourse, delivered in 424, declaimed warmly against the title of *Mother of God*, which was then frequently attributed to the Virgin *Mary* in the controversy with the Arians, giving it as his opinion that the Holy Virgin was rather to be called *Mother of Christ*, since the Deity can neither be born nor die, and, of consequence, the Son of man alone could derive his birth from an earthly parent. *Nestorius* applauded these sentiments, and explained and defended them in several discourses. But both he and his friend were keenly opposed by certain monks at Constantinople, who maintained that the Son of Mary was *God incarnate*, and excited the zeal and fury of the populace against him, from an idea that he had revived the error of *Paulus Samosatenus* and *Photinus*, who taught that Jesus Christ was a mere man. His piscourses were, however, well received in many places, and had the majority on their side, particularly among the monks

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of Egypt, though in opposition to the sentiments and whishes of *Cyril*, "a man of haughty, turbulent, and imperious temper," who then ruled the see of Alexandria.

But nothing tended so much to propagate with rapidity the doctrine of Nestorius, as its being received in the famous school at *Edessa*, where the youth were instructed in the Nestorian tenets; and the writings of Nestorius, and his masters, the renowned *Theodorius* of *Mopsuestia*, and *Diodorus* of *Tarsus*, were translated from the Greek into the Syriac language, and spread abroad throughout Assyria and Persia. And the famous *Barsumas*, who was ejected out of his place in this school, and consecrated bishop of *Nisibis* in 435, laboured with incredible zeal and dexterity to procure for the Nestorians a solid and permanent footing in Persia, in which he was warmly seconded by *Maanes*, bishop of *Ardascira*. So remarkable was the success which crowned the labours of *Barsumas*, that his fame extended throughout the East; and the Nestorians, who still remain in Chaldæa, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. Nor did his zeal and activity end here; for he erected a famous school at Nisibis, from whence issued those Nestorian doctors, who, in that and the following centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

It is proper for us to add, to the lasting honour of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin Churches."

Although the Nestorians have fixed their habitations chiefly in Mesopotamia and the adjacent countries, they are to be found throughout the east of Asia, as in Tartary, India, &c. in greater numbers than any other sect of Christians, whence they not only call themselves *the Eastern Christians*, as already observed, but are sometimes so called by others.

They celebrated the Eucharist with leavened bread, and administer it in both kinds: they do not worship images, and they allow their clergy to marry once, twice, and even thrice; but whether this liberty extends to the regular clergy, I have not yet been able to ascertain.

Their monks are habited in a black gown, tied with a leathern girdle, and wear a blue turban; and their nuns must be forty years old before they take the monastic habit, which is much the same with that of the monks, except that they tie a kind of black veil about their heads, and about their chins.

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THE NESTORIANS OF MALABAR, USUALLY CALLED THE CHRISTIANS OF ST. THOMAS.

WITH regard to the Nestorians who inhabit the coast of Malabar and Travancore, and are commonly called the *Christians of St. Thomas*, and by some, the *St. Thomè Christians*, there exists much difference of opinion as to their origin. The Portuguese, who first opened the navigation of India, in the fifteenth century, and found them seated there for ages, assert that St. Thomas, the apostle, preached the gospel in India; and that these are the descendants of his proselytes, whose faith had been subsequently perverted by the unwary admission of the Nestorian bishops from Mousul. Others observe, that Mar, or St. Thomè, is considered by the Nestorians as the first who introduced Christianity into Malabar in the fifth or sixth century, and as their first bishop and founder, from whom they derive the name of *St. Thomè Christians;* and others, that they were originally a colony of Nestorians, who fled from the dominions of the Greek emperors, after Theodosius the II. had commenced the persecution of that sect.

The Rev. Dr. Buchanan, vice-provost of the college of *Fort-William*, who visited these Christians in 1806, and counts fifty-five churches in *Malayala*,* denies that they are Nestorians, and observes that their doctrines "are contained in a very few articles, and are not at variance in essentials with the doctrines of the church of England. They are usually denominated *Jacobitæ*,† but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *The Syrian Church of Malayala*." Yet the Doctor remarks, that they acknowledge "the patriarch of Antioch," and that they are connected with certain churches in Mesopotamia and Syria, 215 in number, and labouring under circumstances of discouragement and distress: but he does not say whether it is to the *Greek* or the *Jacobite* patriarch of Antioch that they are subject.

So lame, indeed, and imperfect are the best accounts which we have of the Greeks and their church, the most distinguished and best known of all the Eastern Churches, that an eminent and respectable divine of that communion, was pleased to observe, in writing to the author of this work, after perusing his

* *Malayala* comprehends the mountains and the whole region within them, from Cape Comorin to Cape Illi. Whereas the province of *Malabar*, commonly so called, contains only the northern districts, not including the country of *Travancore*.

† Their Liturgy, Dr. B. tells us, is derived from that of the early church of Antioch, called "*Liturgia Jacobia Apostoli*."—And, according to Mr. Gibbon, "the Jacobites themselves had rather deduce their name and pedigree from St. James the Apostle."

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MS. on the subject of these churches, that he had "not met, in any foreign publication, so good and so exact a description of the Greek church, and which has afforded him so much pleasure and information at the same time," &c. as that here presented to the reader, in a state very considerably improved by this divine's remarks and corrections, and by his also kindly supplying the author with further means of valuable and authentic information. Aware that some, if not many, readers are but ill qualified to judge for themselves of the correctness of what is here said on the subject of these churches, and not being at liberty to publish the name of the writer of this letter, through whose kind assistance this account of them is, in a great measure, what they will now find it, I have conceived it in a manner a duty which I owe to them, to lay before them his opinion of it, with a view to their satisfaction; and if I have any other motive for so doing, it is that I might thus rouse others, on their perceiving how much we have yet to learn on this subject, to more minute inquiries into the present state and condition of those to whom, or to whose forefathers and predecessors, we are all very highly indebted, for as much as it was through the Greek and Eastern Christians that the light of the gospel was first communicated to us, and, of course, that we derive all the comforts and blessings which we enjoy from our religion.

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CHAP. III.

PROTESTANTISM.

From the time in which the government of the Roman Empire became Christian, under the reign of Constantine the Great, in the year of Christ 324, no great or sudden change took place in the visible character of the church till the Reformation from Popery in the sixteenth century. The Reformation was one of the greatest achievements ever accomplished by human effort, and the greatest blessing that the grace of God has bestowed upon the church since the Apostolic age.

When, in the providence of God, he designs to accomplish some great event, he raises up some extraordinary instrument, suited to the nature of the design. This appears in all the most important transactions recorded in sacred or profane history. Such a character, in a most eminent manner, was Martin Luther. He had, indeed, great coadjutors in accomplishing the work of the Reformation, but he was their head. It has been observed, by the late President Dwight, that the Catholic Church, at the beginning of the sixteenth century, was the strongest power that has ever existed : for all human power consists, essentially, in a controul over the minds of men. And this, the court of Rome is supposed to have possessed in a greater degree than any other government or monarch has ever done.

Luther was born and lived in the Circle of Saxony, in Germany, and enjoyed the benefits of a liberal education, according to the customs of the age. His early life was devoted to study, in which he made uncommon proficiency. He also became, early, a subject of the grace of God, and his religious attainments corresponded with his uncommon advancement in science. He was made Professor in the University of Wittemberg, and was the principal ornament of that flourishing institution.

In the year 1517, John Tetzel, a Dominican Monk, came to Wittemberg as an agent of Pope Leo X. to sell Indulgences. Leo was engaged at that time in the erection of St. Peter's Church, at Rome, the most magnificent edifice of modern times, and was obliged to adopt extraordinary measures to supply his treasury. For this purpose, Tetzel was commissioned to offer a plenary pardon of all sins, past and future, to any one who would pay the price of the Indulgence. And the price of these was graduated according to the ability of the person to make the payment.

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Luther was now thirty-four years of age. He had made himself well acquainted with the Holy Scriptures, which were very little read at that day, even by such as were educated for the service of the church. His studies and reflections had convinced him that many of the sentiments and practices of the church were unscriptural and absurd, although he had not examined them with any unfavourable prepossessions. His mind was forcibly struck with the audacity of Tetzel's pretensions, and he inveighed, publicly, in the city of Wittemberg, against this gross abuse of the original design of indulgences, and even against the authority of indulgences for sin in any form. This was done with a confidence arising from the deepest conviction, and with a force of argument which overwhelmed the impious Tetzel and all his supporters.

It may, here, be proper to take a brief view of past events. The Christian church had been gradually declining from its primitive purity, had advanced in pomp and worldly grandeur, and had made the most painful progress in errors and corruptions from the time of its release from pagan persecution to the present period. At this time a calm of moral death pervaded the Christian world. An endless round of senseless ceremonies, with an unlimited devotion to the court of Rome, passed for the religion of Christ. This state of things, however, had never been attained but against many powerful struggles of truth. Every age furnished faithful servants of righteousness, who raised a warning voice against the corruptions of the times, and laboured to rouse their fellow men to just views of the truth of God. In the twelfth and thirteenth centuries, the Waldenses had many pure churches of Christ, amid the lonely vallies of the Alps; and, notwithstanding their long and severe sufferings from papal persecution, they persevered in *contending for the faith once delivered unto the saints*. In the next age, John Wickliffe, an English divine, publicly exposed the leading errors of the Catholic church, inculcated the pure doctrines of Christ with great zeal, translated the Bible into his native tongue, and had, while living, and especially after his death, in his own and other countries, many zealous and faithful followers. In the fifteenth century, Huss and Jerome, two eminent men in Bohemia, one a divine, the other a civilian, and both men of great learning and piety, adopted the sentiments of Wickliffe, and publicly testified against the gross corruptions of the clergy, and the general errors and oppressions of the church. They were both burnt by order of the great Council of Constance, one in 1414, the other two years after. And the persecution continued with unrelenting severity against their followers. Yet these cruelties made no small impression upon the minds of men; these martyrs and their sentiments could not be forgotton; the seed of heavenly truth was extensively sown, and, though it vegetated long, a century after it brought forth a glorious harvest.

The leading quality in the character of Luther was an intrepidity of mind which has never been surpassed. Fearless in

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danger, immutable in his purpose; opposition confirmed his decision, difficulties increased his confidence in God, and strengthened his adherence to the path of duty. His sentiments made a rapid progress, a host of opponents arose against him, but their violence and imbecility served merely to render the triumph of the Reformer the more conspicuous. The court of Rome became, at length, roused to a view of their danger, and, as if given up of God to pursue those courses which would prove most favourable to their adversaries, they seemed to lose that vigour and policy by which they had so long wielded the destinies of Europe, and, by a mixture of violence, indecision and duplicity, defeated their own purposes, while the cause of the Reformation was daily advancing. At the same time, to withdraw the affections of men from a system of religious sentiment and practice, confirmed by the veneration of ages, purposely constructed in such a manner as to attach all the dominant affections of the human heart, was one of the most arduous labours ever undertaken, and not to be effected except by the special assistance of the providence of God.

Luther had many great and efficient fellow-labourers. In different countries, men the most distinguished for talents, learning, and piety, espoused the cause of the Reformation, and advocated it with unshaken constancy and perseverance. The most eminent of these were Zuinglius in Switzerland, Melancthon in Germany, Calvin in France, and Cranmer in England. Luther also enjoyed the uniform protection and favour of his sovereign, the Elector of Saxony, while several other independent princes of Germany and many of the free cities warmly espoused his cause.

After several ineffectual attempts to produce a reconciliation, the court of Rome formally condemned the sentiments of Luther, and, a few months after, January 1521, he was solemnly excommunicated by the Pope and subjected to all those anathemas which had so long been the terror of sovereign princes and whole nations. A little before this event, knowing what was designed against him, Luther, in a public and solemn manner, denounced the authority of the Roman Pontiff, and withdrew from all that portion of the Christian church that continued to acknowledge him as its supreme head. A few months after his excommunication at Rome, he was condemned by the Diet of Germany, with the approbation of the Emperor Charles V. and declared an enemy of the empire. He was now placed in the situation of a public enemy, and his life was exposed to the rage of his numerous adversaries. But he had many friends, and God was his protector.

The Reformer, in connexion with Melancthon and others, now proceeded to the formation of a church upon the principles of the gospel of Christ, which he denominated the Evangelical, but it has ever been called by his followers and others, the Lutheran Church. This was made the established church in

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Saxony in the year 1527, and the elector, as chief magistrate in his dominions, was acknowledged its supreme head.

At the Diet of Spire, in 1529, it was decreed that no prince of the empire should be allowed to regulate the concerns of religion in his own territories, and that all change of the established Catholic religion, in doctrine, discipline, or worship, should be deemed unlawful. Against this unjust decree, the Elector of Saxony, and five other princes of the empire, with the deputies of thirteen imperial cities, *Protested*, and appealed to the decision of a general Council of the Church, (which they insisted should be convoked,) as the only proper authority to decide on these subjects. In consequence of this protest, the followers of Luther were denominated Protestants—A general term which was applied to all who adopted the principles of the Reformation in opposition to the Catholic church, and has continued to the present time.

Nothing in the character of the Reformers demands such high admiration as their extraordinary moderation. In most revolutions, when long established systems are broken, when the base injustice and stern oppressions of tyranny are exposed, when the minds of men are unhinged by the breaking of the shackles in which they have long been bound, they throw off restraint and vibrate to the opposite extreme. On this account, good men have always dreaded revolution more than the continuance of existing evils. The people of Europe had long been accustomed to look upon the Roman Catholic system as *Christianity;* and they knew of no other system of revealed religion. They were, at the same time, deeply tinctured with licentiousness and vice. Why they did not, under such circumstances, abandon all religion as imposture, and run to the license of infidelity and the dogmas of atheism, is one of the most astonishing events to be found in the history of man. To the Protestant Reformers, and the sixteenth century belongs the extraordinary honour of having broken, effectually, the strongest power and one of the most extensive systems of error, that have ever existed, and stopped the terrible current of revolution at the precise point of rational freedom, government and truth. Rather, it was done by the mercy of God. This was a greater work than the human mind has ever performed. HE who promised his gracious presence to his people, *even unto the end of the world*, enlightened their minds, sanctified their hearts, imparted to them divine wisdom, and led them to such results as fixed his Church on the immutable basis of the truth of God. No material improvement has been made in the condition of Protestant churches from the days of the Reformation to the present time.

The Protestant Church is divided into various classes and denominations, which will now be noticed in order.

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SECTION I.

OF THE LUTHERANS.

The *Lutherans* derive their name from Martin Luther, a celebrated reformer, who sprung up and opposed the church of Rome with great vehemence and success, in the beginning of the 16th century.

The system of faith embraced by the Lutherans, was drawn up by Luther and Malancthon, and presented to the Emperor Charles V., in 1530, at the diet of Augusta, or Augsburg, and hence called the Augustan or Augsburg Confession. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the reformers; and the *latter*, containing seven articles, is employed in pointing out and confuting the seven capital errors which occasioned their separation from the church of Rome: these were communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary tradition, monastic vows, and the excessive power of the church. The leading doctrines of this confession are the true and essential divinity of the Son of God; its substitution and vicarious sacrifice; and the necessity, freedom, and efficacy of divine grace.

From the time of Luther to the present day, no change has been introduced into the doctrine and discipline received in this church. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church; and, though the confessions continue the same, yet some of the doctrines which were warmly maintained by Luther, have been of late wholly abandoned by his followers. In particular, the doctrines of *absolute predestination*, *human impotence*, and *irresistible grace*, for which Luther was a zealous advocate, have been rejected by most of his followers, and are now generally known by the name of Calvinistic doctrines. The Lutherans now maintain, in regard to the divine decrees, that they respect the salvation or misery of men, in consequence of "a previous knowledge of their sentiments and character," and not with the Calvinists, as founded on "the mere will of God."

The capital articles which Luther maintained are as follow; to which are added a few of the Texts and arguments which he employed in their defence.

1. That the holy scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice, John v. 39. 1 Cor. iv. 16. 2 Tim. iii. 15--17. Reason also confirms the sufficiency of the scriptures: for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another?

2. That justification is the effect of faith, exclusive of good

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works; and that faith ought to produce good works purely in obedience to God, and not in order to our justification:* for St. Paul, in his epistle to the Galatians, strenuously opposed those who ascribe our justification (though but in part) to works: *If righteousness come by the law, then Christ is dead in vain.* Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our works; but to him who believeth, sin is pardoned, and Christ's righteousness imputed.

3. That no man is able to make satisfaction for his sins; for our Lord teaches us to say, when we have done all things that are commanded, *We are unprofitable servants.* Luke xvii. 10. Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of his atonement.

Luther also rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines of the church of Rome.

On the points of Predestination, Original Sin, and Free-Will, Luther coincided with Calvin, and sometimes expressed himself more strongly; but on matters of Church discipline they widely differed; likewise on the presence of Christ's body in the Sacrament. His followers also deviated from him in some things: but the following may be considered as a fair statement of their principles, and the difference between them and the Calvinists: (1.) The Lutherans have bishops and superintendants for the government of the church. But the ecclesiastical government which Calvin introduced was called Presbyterian; and does not admit of the institution of bishops, or of any subordination among the clergy. (2.) They differ in their notions of the sacrament of the Lord's Supper. The Lutherans reject *transubstantiation;* but affirm that the body and blood of Christ are *materially* present in the sacrament, though in an incomprehensible manner; this they called *consubstantiation.* The Calvinists hold, on the contrary, that Jesus Christ is only *spiritually* present in the ordinance, by the external signs of bread and wine. (3.) They differ in their doctrine of the eternal decrees of God respecting man's salvation. The modern Lutherans maintain that the divine decrees, respecting the salvation and misery of men, are founded upon the divine prescience. The Calvinists, on the contrary, consider these decrees as absolute and unconditional.

In 1523, Luther drew up a liturgy or form of prayer and administration of the sacraments, which, in many particulars, differed little from the mass of the church of Rome. But he did not intend to confine his followers to this form; and hence every country, where Lutheranism prevails, has its own liturgy,

* Luther constantly opposed this doctrine to the Romish tenet, that man by works of his own, prayer, fasting, and corporeal afflictions, might merit and claim pardon: and he used to call the doctrine of justification *by faith alone* "Articulus stantis vel cadentis ecclesiæ." *An article with which the church must stand or fall.*

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which is the rule of proceeding in all that relates to external worship, and the public exercise of religion. The liturgies used in the different countries, which have embraced the system of Luther, perfectly agree in all the essential branches of religion, in all matters that can be considered as of real moment and importance; but they differ widely in many things of an indifferent nature, concerning which the Scriptures are silent, and which compose that part of the public religion that derives its authority from the wisdom and appointment of men. Assemblies for the celebration of divine worship meet every where at stated times. Here the Holy Scriptures are publicly read; prayers and hymns addressed to the Deity; the sacraments administered; and the people instructed in the knowledge of religion, and excited to the practice of virtue, by the discourses of their ministers.

Of all Protestants, the Lutherans are perhaps those who differ least from the church of Rome, not only in regard to their doctrine of *consubstantiation*, namely, that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; or, that the partakers of the Lord's Supper receive *along with*, *under*, and *in* the bread and wine, the *real* body and blood of Christ; but likewise as they represent several religious practices and ceremonies as tolerable, and some of them useful, which are retained in no other Protestant church. Among these may be reckoned the forms of exorcism in the celebration of baptism; the use of wafers in the administration of the Lord's Supper; the private confession of sins; the use of images, of incense, and of lighted tapers in their churches (particularly at the celebration of the Lord's Supper,) with a crucifix on the altar. All these are practices of the church of Rome. Some of them, however, are not general, but confined to particular parts.

In every country were Lutheranism is established, the supreme head of the state is, at the same time, the supreme visible ruler of the church; but "all civil rulers of the Lutheran persuasion are effectually restrained, by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners,—to make any alteration in the essential doctrines of their religion, or in any thing intimately connected with them,—or to impose their particular opinions upon their subjects in a despotic and arbitrary manner." The councils, or societies, appointed by the sovereign to watch over the interests of the church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according to a very ancient denomination, are called *Consistories*. The internal government of the Lutheran Church seems to be in some respects anomalous. It bears no resemblance to *Independency*, and yet it is equally removed from *Episcopacy* on the one hand, and from *Presbyterianism* on the other. We must, however, except the kingdoms of Sweden and Denmark

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(including Norway,) in which the form of ecclesiastical government that preceded the Reformation is retained; purged, indeed, from the superstitions and abuses that rendered it so odious.

"This constitution of the Lutheran hierarchy," says Dr. Mosheim, "will not seem surprising, when the sentiments of that people, with respect to ecclesiastical polity, are duly considered. On the one hand they are persuaded that there is no law, of divine authority, which points out a distinction between the ministers of the gospel with respect to rank, dignity, or prerogatives; and therefore they recede from *Episcopacy*. But, on the other hand, they are of opinion, that a certain subordination, a diversity in point of rank and privileges among the clergy, is not only highly useful, but also necessary to the perfection of church communion, by connecting, in consequence of a mutual dependence, more closely together, the members of the same body; and thus they avoid the uniformity of the *Presbyterian* governments. They are not, however, agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their doctors; for in some places this is regulated with much more regard to the ancient rules of church government, than is discovered in others.

The constitution of the Lutheran church in Sweden bears great resemblance to that of the church of England. However, neither in Sweden, nor in Denmark, is that authority and dignity attached to the Episcopal office, which the church of England bestows upon her dignitaries.

Lutheranism is the established creed and form of religion in Denmark, Norway, and Sweden, in a great part of Germany, particularly in the north, and in Saxony; in Livonia, and Esthonia, and the greatest part of Prussia. There are also Lutheran churches in Holland, Courland, Russia, Hungary, North America, the Danish West India Islands, &c. In Russia, the Lutherans are at present more numerous than any other sect, that of the Greek Christians excepted. In Poland are several Lutheran churches; and in Hungary, the Lutherans have 439 churches; and 472 pastors, who are elected by the people, and regulate among themselves their church government.

The Lutherans have too long cherished in their breasts that spirit of intolerance and bigotry, from which they themselves had suffered so long, and so much; and this spirit has often impeded among them the progress of science and enlightened inquiry, and frustrated many attempts of the reformed party towards a re-union. But this bigotry is by no means characteristic in them; and during the last thirty-five or forty years, learning has been cultivated, and liberality of sentiment and doctrine practised by them, in at least an equal degree with any other Christian party.

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SECTION II.

OF THE CALVINISTS.

Calvinists are those who embrace the doctrine and sentiments of Calvin, the celebrated Reformer of the Christian church from Romish superstition and doctrinal errors.

John Calvin was born at Noyon, in France, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, eloquence, and piety, rendered him respectable even in the eyes of his enemies.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the Gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin, were the same as those of Augustine. The main doctrines by which those who are called after his name are distinguished from the Arminians, are reduced to five articles: and which, from their being the principal points discussed at the synod of Dort, have since been denominated *the five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin and the decisions at Dort, compressed in as few words as possible.

1. They maintain that God has chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath, for their sins, to the praise of his vindictive justice.

In proof of this they allege, among many other Scripture passages, the following: "According as he hath *chosen* us in him before the foundation of the world, that we should be holy, and without blame before him in love.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy. Thou wilt say, then, Why doth he yet find fault; for who hath resisted his will? Nay, but O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to

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make one vessel unto honour and another unto dishonour? Hath God cast away his people whom he *foreknew?* Wot ye not what the Scripture saith of Elias? Even so at this present time, also, there is a remnant according to the *election of grace.* And if by grace, then it is no more of works What then? Israel hath not obtained that which he seeketh for, but the *election hath obtained it, and the rest are blinded.*—Whom he did *predestinate*, them he also *called.*—We give thanks to God always for you brethren, beloved of the Lord, because God hath from the beginning *chosen you to salvation*, through sanctification of the Spirit and belief of the truth. As many as were ordained to eternal life, believed." Eph. i. 4. Rom. ix. xi. 1—6. viii. 29, 30. 2 Thess. ii. 13. Acts xiii. 48. They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the Holy Spirit, who was promised to guide the apostles into all truth, is an argument in favour of the doctrine.

They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatnings, as if no decree existed. The connection in which the doctrine is introduced by the divines at Dort, is to account for one sinner's believing and being saved rather than another; and such, the Calvinists say, is the connexion which it occupies in the Scriptures.

With respect to the *conditional* predestination admitted by the Arminians, they say that an election upon faith or good works foreseen, is not that of the Scriptures; for that election is there made the *cause* of faith and holiness, and cannot, for this reason, be the *effect* of them. With regard to predestination *to death*, they say, if the question be, Wherefore did God decree to punish those who are punished? the answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than others? there is no other reason to be assigned, but that *so it seemed good in his sight.* Eph. i. 3, 4. John, vi. 37. Rom. viii. 29, 30. Acts, xiii, 48 1 Pet. i. 1. Rom. ix. 15, 16. xi. 5, 6.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

Calvin does not appear to have written on this subject as a controversy, but his comments on Scripture agree with the above statement. The following positions are contained in the resolutions of the synod of Dort, under this head of doctrine:

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"the death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world. The promise of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the Gospel. Whereas many who are called by the Gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault. As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favour of God, which he owes to no one, given them in Christ from eternity. For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation; that is, it was the will of God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

These positions they appear to have considered as not only a declaration of the truth, but an answer to the arguments of the Remonstrants.

In proof of the doctrine, they allege among others the following Scripture passages: "Thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him.* The good shepherd giveth his life *for the sheep.* I lay down my life for the sheep. He died not for that nation only, but that *he might gather together in one the children of God that are scattered abroad.*—He gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* He loved the *church, and gave himself for it,* that he might sanctify and cleanse it and present it to himself, &c. And they sang a new song, saying, Thou art worthy; for thou wast slain and hast *redeemed us to God by thy blood,* out of every kindred, and tongue, and people, and nation." John, xvii. 2. x. 11, 15, xi. 52. Tit. ii. 14. Eph. v. 25—27. Rev. v. 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

The explanation of original sin, as given by Calvin, is as fol-

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lows: "Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into all parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called, in Scripture, *the works of the flesh*. These two things are distinctly to be noted, that is, that, being thus in all parts of our nature corrupted and perverted, we are now, even for such corruption only, holden worthy of damnation, and stand convicted before God to whom nothing is acceptable but righteousness, innocence, and purity. And yet we are not bound in respect of another's fault; for where it is said that by the sin of Adam we are made subject to the judgment of God, Rom. v. 18. it is not so to be taken, as if we, innocent and undeserving, did bear the blame of his fault; but as, in consequence of his offence, we are ultimately clothed with the curse, therefore it is said that he hath bound us. Nevertheless from him not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due."

The resolutions of the divines at Dort on this head, contain the following positions. "Such as man was after the fall, such children did he beget—corruption by the righteous judgment of God being derived from Adam to his posterity—not by imitation, but by the propagation of a vicious nature. Wherefore all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sins, and the servants of sin; and without the Holy Spirit regenerating them, they neither will nor can return to God, amend their depraved natures, nor dispose themselves for its amendment."

In proof of this doctrine, the Calvinists allege, among other Scripture passages, the following: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. By one man's disobedience many were made sinners. I was born in sin and shapen in iniquity. God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no not one. And you hath he quickened who were *dead in trespasses and sins*. Wherein in time past *ye* walked according to the course of this world among whom also *we all* had our conversation in times past, in *the lust of our flesh*, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath, even as others*." Rom. v. 12—19. Ps. li. 5. Gen. vi. 5. Ps. liii. 2, 3. Rom. iii. Eph. ii. 1—3.

4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

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They admit that the Holy Spirit, as calling men by the ministry of the Gospel, may be resisted; and that where this is the case, "the fault is not in the Gospel, nor in Christ offered by the Gospel, nor in God calling by the Gospel, and also conferring various gifts upon them; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious."

In proof of this doctrine the Calvinists allege, among others, the following Scripture passages: "Whom he did predestinate, them he also called; and whom he called, them he also glorified. That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he *raised him from the dead.* Not of works, lest any man should boast. For we are his *workmanship created* in Christ Jesus unto good works. God, that *commanded* the light to shine out of darkness, hath shined into our hearts, &c. I will take away the stony heart out of their flesh, and will give them hearts of flesh." Rom. viii. 29. Eph. i. 19, 20. ii. 9, 10. 2 Cor. iv. 6. Ezek. xxxvi. 26.

5. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulnes of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

In proof of this doctrine they allege the following among other Scripture passages: "I will put my fear in their hearts, *and they shall not depart from me.* He that believeth, and is baptized, *shall be saved.* The water that I shall give him shall be in him a well of water *springing up into everlasting life.* This is the Father's will, *that of all which he hath given me I should lose nothing.* This is *life eternal*, to know thee, the only true God, and Jesus Christ whom thou hast sent. Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. They went *out from us*, but they were not *of us;* for if they had been *of us*, they would have *continued* with us; but they went out, that they might be made manifest that they were not all of us. Now unto him that is *able to keep you from falling, and to present you faultless* before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." Jer. xxxii. 40.

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Mark, xvi. 16. John, iv. 14. vi. 40. xvii. 3. 1 John, iii. 9. ii. 19. Jude, 24, 25.

Such were the doctrines of the old Calvinists, and such in substance are those of the present times. In this, however, as in every other denomination, there are considerable shades of difference.

Some think Calvin, though right in the main, yet carried things too far; these are commonly known by the name of *Moderate Calvinists.* Others think that he did not go far enough; and these are known by the name of *High Calvinists.*

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature, and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that on the one hand our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us; that is, Christ the innocent was treated by God as if he were guilty, that we, the guilty, might out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvinism originally subsisted in its greatest purity in the city of Geneva; from which place it was first propagated into Germany, France, the United Provinces, and Britain. In France it was abolished by the revocation of the edict of Nantz. It has been the prevailing religion in the United Provinces ever since 1571. The theological system of Calvin was adopted and made the public rule of faith in England under the reign of Edward VI. The church of Scotland also was modelled by John Knox, agreeably to the doctrine, rites and form of ecclesiastical government established at Geneva. In England, Calvinism had been on the decline from the time of queen Elizabeth until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the clergy, indeed, are not Calvinists, though the articles of the Church of England are Calvinistical.

Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods composed of clergy and laity, without bishops, or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation.

SECTION III.

OF THE ARMINIANS.

The *Arminians* derive their name from James Arminius, a disciple of Beza, and an eminent professor of divinity at Ley-

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den, about 1600, who is said to have attracted the esteem and applause of his very enemies by his acknowledged candour, penetration and piety.

The principal tenets of the Arminians are comprehended in the five following articles.

1. That God has not fixed the future state of men by an absolute unconditional decree; but determined from all eternity to bestow salvation on those who persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishments on those who continue in their unbelief, and resist unto the end his divine succours.

2. That Christ, by his sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; and that his death hath put all men in a capacity of being justified and pardoned, on condition of their faith, repentance, and sincere obedience to the laws of the new covenant. John ii. 2. iii. 16, 17. Heb. ii. 9. Isa. i. 19, 20. 1 Cor. viii. 11.

3. That mankind are not *totally* depraved; and that the sin of our first parents is not *imputed* to us, nor shall we be hereafter punished for any but our own personal transgressions. Jer. xxxi. 29, 30.

4. That there is a measure of grace given to every man to profit withal, which is neither irresistible nor irrevocable, but is the foundation of all exhortations to repentance, faith, &c. Isaiah i. 16. Deut. x. 16. Eph. iv. 22.

5. That true believers may fall from their faith, and forfeit finally their state of grace; and they conceive that all commands to persevere and stand fast in the faith, shew that there is a possibility of believers falling away. See Heb. vi. 4, 5, 6. 2 Pet. ii. 20, 21. Luke xxi. 35.

It appears, therefore, that the followers of Arminius believe that God, having an equal regard for all his creatures, sent his Son to die for the sins, not of the *elect only*, but of the *whole world;* that no mortal is rendered finally unhappy by an eternal and invincible decree, but that the misery of those who perish arises from themselves; and that, in this present imperfect state, believers, if not peculiarly vigilant, may, through the force of temptation, and the influence of Satan, fall from grace, and sink into final perdition.

They found these sentiments on the expressions of our Saviour, respecting his *willingness* to save *all* that come unto him; especially on his prayer over Jerusalem; on his Sermon on the Mount; and, above all, on his delineation of the process of the last day, in which the salvation of men is not said to have been obtained by any *decree*, but because "they have done the will of their Father, who is in heaven." This last argument they deem decisive. They also say, that the terms respecting *election* in the Epistle to the Romans, are applicable only to the state of the Jews *as a body*, and relate not to the religious consideration of individuals, either in this world, or the next.

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The religious principles of the Arminians have insinuated themselves more or less into the established church in Holland, and affected the theological system of many of those pastors who are appointed to maintain the doctrine and authority of the synod of Dort. The principles of Arminius were early introduced into various other countries, as Britain, France, Geneva, and many parts of Switzerland; but their progress is said to have been rather retarded of late, especially in Germany and several parts of Switzerland, by the prevalence of the Leibnitzian and Wolfian philosophy, which is more favourable to Calvinism.

SECTION IV.

OF THE EPISCOPAL CHURCH OF ENGLAND.

The Church of England dates its origin from the time of the Reformation, when Henry VIII. shook off the Pope's authority and took upon himself the title of "*Head of the Church*," as he had been previously dignified by his Holiness with that of "*Defender of the Faith*." The last of these titles, which are hereditary in the Crown of England, was obtained as a reward for a book the king had written on the Seven Sacraments, against Luther's book, "Of the Captivity of Babylon." The first title was an assumed one; but soon obtained legal sanction by the consent of the nation at large; taken up because the pope refused to sanction Henry's Divorce from Queen Catherine, his affections having been transferred to Anne Boleyn. The Archbishop of Canterbury, who took upon himself to annul the former marriage, was solemnly condemned by the pope; and Henry, out of revenge, annulled his connexion with, and threw off his obedience to, the papal see. He became supreme head of the church himself, and he may be said to have been the founder of the Church of England. Its principles, however, are grounded on those of the Reformation, having in many respects, a resemblance to the Lutheran tenets and practice.

The religious *tenets* or *doctrines* of this church are to be found in the book of Homilies, consisting of short moral and doctrinal discourses, and in the Thirty-Nine Articles, which, with the three Creeds and Catechism, are inserted in the Book of Common Prayer. Concerning some of the doctrines professed by the Church of England, her members are not agreed: a very great majority of the clergy insisting upon it that the church is not Calvinistic, in regard to the doctrine of predestination, irresistible grace, and the final perseverance of the saints; whilst a very respectable and increasing portion of the clergy and laity maintain, with great confidence, that the 17th article roundly and plainly asserts the great and important doctrine of predestination, as tought by Calvin and the first reformers. The

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warm, not to say acrimonious, disputes which this difference of construction put upon the articles has occasioned, have tended to increase the number of dissenters, whose interests are greatly promoted by that part of the clergy usually denominated Calvinistic, or *evangelical.*

The great Earl of Chatham said openly in the House of Commons, that we have "a Popish liturgy, a Calvinistic creed, and an Arminian clergy:" since that time, the clergy are many of them become professors of the Calvinistic doctrines; and, perhaps, on a rigid examination of the Articles, Homilies, and Prayers, it would be difficult to put any other construction upon many parts of them, particularly of the 17th article.

Leaving this point, respecting the Calvinism or Arminianism of the Church of England, to be decided amongst the members themselves, we shall lay before the reader an impartial account of her doctrines, worship, rites, and ceremonies, collected, as they ought to be, from those acknowledged formularies, and standards of faith, the book of Homilies, the book of Common Prayer, including the thirty-nine Articles, the Liturgy, &c. and such other works of authority as are usually referred to on this subject.

It cannot with truth be denied, that the Liturgy abounds with the purest sentiments of devotion, and the genuine principles of the Christian faith. The language breathes the highest spirit of piety, often in a style of the most eloquent and affecting pathos. In it are found some of the very best specimens of our English style of composition.

A committee was appointed to compose this Liturgy, at the head of which was Thomas Cranmer, Archbishop of Canterbury, who was the chief promoter of the Reformation, and had a principal hand in all the steps made towards it.

This Liturgy, compiled by martyrs and confessors, together with divers other learned bishops and divines; and being revised and approved by the archbishops, bishops and clergy of both the provinces of Canterbury and York, was then confirmed by the king, A. D. 1548.

About the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book, which were thought to savour too much of superstition; on which account it was again revised and altered, under the inspection of Bucer and Martyr, two foreign reformers, and again confirmed by Act of Parliament; but both this and the former Act, made in 1548, were repealed in the first year of Queen Mary. But upon the accession of Queen Elizabeth, the second book of King Edward was again established, with some slight alterations and corrections; and in this state the Liturgy continued, without any farther alteration, until the first year of King James the First, when a few small alterations were made; and thus it remained till the time of Charles the Second, when the *whole* book was again revised. The commission for this purpose was dated March 25, 1661, and empowered twelve bishops and

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twelve presbyterian divines to make such reasonable and necessary alterations as they might jointly agree upon. In a word, the whole Liturgy was then brought to the state it now stands, and was unanimously subscribed to by both houses of Convocation, on Friday, December 20, 1661; and being brought to the House of Lords the March following, both Houses very readily passed an Act for its establishment, when the thanks of the lords were ordered to the bishops and clergy, for the great care and industry shown in the review of it.

The Creed, commonly called "the Apostles' Creed," forms an essential part of the doctrines of the English Church, and from its great antiquity, is of high authority. It is asserted that the genuineness of this creed may be proved from the unanimous testimony of antiquity, in the writings of the fathers. Clemens Romanus, in his epistle (A. D. 65), saith, "that the apostles having received the gift of tongues, while they were together, by joint consent composed that creed, which the church of the faithful now holds." This matter is largely set down by Ruffinus, in his preface to the exposition of the creed, and affirmed, not only by him, but a cloud of unexceptionable witnesses, whose words are too long to insert, and their names too many to mention. Irenæus, Origen, Tertullian, Ambrose, Augustine, Jerome, Ruffinus, and many other orthodox fathers, whose testimonies will show, that this creed was composed by the apostles themselves, and has been received as such by the most learned and judicious Christians, from the first planting of the Christian faith down to the present time. In a word, the ancients quote the creed as well as scripture to confute heresies, and seem to have given it the same honour, because it is indeed the same thing; called therefore the *compendium* of the gospel, and the epitome of holy writ.*

St. Augustine, writing on the creed, has the following remark, "Say your creed daily, morning and evening to God. Say not, I said it yesterday, I have said it to-day already; say it again; say it every day; guard yourselves with your faith: and if the adversary assault you, let the redeemed know, that he ought to meet him with the banner of the cross *and the shield of faith.*"

When the worshippers in the Church of England come to the second article in this creed, in which the name of Jesus is mentioned, they make obeisance, which the church (in regard to that passage of St. Paul, *that at the name of Jesus every knee should bow*—Phil. ii. 10) expressly enjoins in her eighteenth canon; ordering, "that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present; testifying by these outward gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son

*Many able writers do not admit the Creed to be so ancient as the Apostolic age, though they believe it to have been composed soon after.

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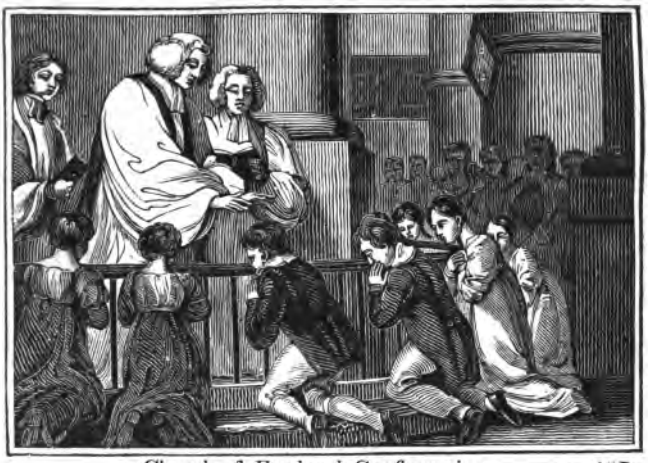

Church of England Confirmation. p. 127.

Church of England Convocation. **p. 133.**

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of God, is the only Saviour of the world ; in whom alone all the mercies, grace, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." Again, according to the Rubric it is to be repeated *standing*, to signify our resolution to stand up boldly in the defence of it. As in Poland and Lithuania, it is said, the nobles used formerly to draw their swords, in token that, if there was an occasion, they would defend and seal the truth of it with their blood.

The Litany of the Church of England is a distinct and separate office in the intention of the church, as is evident from the rubric before it, which appoints it, " to be sung or said after morning prayer."

The word itself is defined in the rubric as " a supplication."

As to the form in which litanies are made, namely, in short petitions by the priest, with responses by the people, St. Chrysostom derives the custom from the primitive ages, when the priest began, and uttered by the spirit, some things fit to be prayed for, and the people joined the intercessions, saying, " We beseech thee to hear us good Lord." When the miraculous gifts of the spirit began to cease, they wrote down several of these forms, which were the original of our present litanies. St. Ambrose has left us one, which agrees in many particulars with that of our own church.

About the year 400, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion. It is pretended that several countries were delivered from great calamities by this means. About the year 600, Gregory the Great, from all the litanies extant, composed the famous seven-fold litany, by which Rome, it is said, was delivered from a grievous mortality. This has served as a pattern to all the western churches since ; and to it ours of the Church of England comes nearer than that of the Romish Missal, in which later popes have inserted the invocation of saints, which our reformers properly expunged. These processional litanies having occasioned much scandal, it was decreed that in future the litanies should be used only within the wall of the church.

The days, appointed by the fifteenth canon of our church, for using the litany, are Wednesdays and Fridays, the ancient fasting days of the primitive church ; to which, by the rubric, Sundays are added, as being the days of the greatest assembly for divine service. Before the last review of the common prayer, the litany was a distinct service by itself, and used some time after the morning prayer was ended. At present, it forms one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

The *occasional prayers and thanksgivings* found in the book of common prayer are, for the most part, highly appropriate to the respective ends for which they were composed.

Concerning the antiquity of the collects, most of them were used in the western church above twelve hundred years ago,

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and many of them no doubt long before ; for this is certain, that these prayers were collected and put in order by St. Gregory, that great light and guide of the church.

The *Festivals* of the English Church are held on what are called "Saints' Days," with some others. St. Andrew's on the 30th of November ; St. Thomas', 31st December ; St. Stephen's 26th of December ; St. John the Evangelist, 27th of December ; the Innocents' day, on the 28th December.

This day is commemorated by the church because the Holy Innocents* were the first that suffered upon our Saviour's account ; also for the greater solemnity of Christmas, the birth of Christ being the cause of their deaths. The Greek Church reckons the number forty thousand ; but the scripture is silent on the subject.

Conversion of St. Paul, 25th January ; St. Matthias' day, 24th February ; St. Mark's, 25th April ; St. Philip and St. James, 1st of May ; St. Barnabas the Apostle, 11th of June ; Nativity of John the Baptist, 24th June ; Beheading of John the Baptist, 29th August ; St. Peter's day, 29th June ; St. James the Apostle, 25th July ; St. Bartholomew the Apostle, 24th August ; St. Matthew the Apostle, 21st of September ; St. Michael and All Angels, 29th of September ; St. Luke the Evangelist, 18th October ; St. Simon and St. Jude, 28th October ; and All Saints, the 1st of November. The reformers having laid aside the celebration of a great many martyrs' days, which had grown too numerous and burthensome to the church, thought fit to retain this day, whereon the church, by a *general* commemoration, returns her thanks to God for them *all*.

Besides these festivals may be mentioned two others, not connected with those relating to the apostles : these are the *Purification*, on the second of February ; and the *Annunciation*, on the 25th of March.†

Such are the saints, and such the days on which festivals are kept in the Church of England. They are, however, at present but little attended to, except at the "public offices," in which "red-letter days," so called from being usually printed with red ink in the common almanacks, are observed as holidays, &c. There are other days, as Good-Friday, Easter, Whitsuntide, and Lent, observed in their church ; but they are all well known.

The *communion service* of this church is appointed to be read at the *altar*, or *communion-table*, every Lord's day, and upon every festival or fast throughout the year. To "receive the communion," means to receive the *sacrament of the Lord's Supper*, called the eucharist by the Roman Catholics ; and here it may be proper to observe, that the Church of England allows of two sacraments only, (viz.) *baptism* and the *eucharist*. Those

*The children of Bethlehem, slain by Herod.

†The Episcopalians in the United States neglect the most of these festivals.

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called occasional offices of the church, are the Lord's Supper; baptism; the catechism; confirmation; matrimony; visitation of the sick; burial of the dead; churching of women; and the commination.

The Church of England, though admitting the *eucharist* as a sacrament, conferring grace, when worthily administered and received, does not attach any superstitious importance to it.

This sacrament is generally taken by persons a little before death, as is that of extreme unction in the Roman Catholic Church; but it is administered once a month publicly in the church. The manner of its administration may be seen in all our common prayer-books.

Baptism is the other sacrament of the Church of England, and it may be administered to either infants or adults; but generally to the former, and is either public or private. There are three services for this sacrament: 1st. "the ministration of public baptism of infants, to be used in the church; 2d. the ministration of baptism of children in houses; and 3d, the ministration of baptism to such as are of riper years, and are able to answer for themselves." Infants receive their *Christian names* at this rite.

The use of *sponsors*, or god-fathers, at the time a child is baptized, or *christened*, as it is called, is indispensable: for a male there must be two god-fathers and one god-mother; and for a female, two god-mothers and one god-father, who "promise a vow," in the child's name, "that it shall renounce the devil and all his works; believe all the articles of the Christian faith; keep God's holy will and commandments, and walk in the same till the end of its life!"

The *catechism* of the Church of England teaches the leading doctrines of the church, and instructs the young in many of their duties, moral and theological.

Confirmation.—When children are properly instructed in the nature and obligations promised for them in baptism, by the church catechism, they are then required to be presented to the bishop for *confirmation*, in order to ratify those vows in their own persons, by this rite; but not being instituted by Christ, it cannot properly be called a sacrament.

The office of the church begins with a serious admonition to all those who are desirous to partake of its benefits; and that they should renew in their *own names* the solemn engagement which they entered into by their sureties at their baptism, and this in *the presence of God and the whole congregation;* to which every one ought to answer, with *reverence*, and *serious* consideration, *I do*. Then follow some acts of praise and prayer, proper for the occasion. The ceremony consists of the imposition, or laying on of hands upon the head. The office concludes with suitable prayers. The bishop having *laid his hand* upon the head of each person, as a token of God's favour, humbly supplicates the Almighty and everlasting God, *that his hand may be over them*, and his Holy Spirit may *be always with them*,

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to lead them *in the knowledge and obedience of his word, so that at the end of their lives they may be saved through Jesus Christ:* and to this is added a collect out of the communion-service, concluding with the bishop's blessing, who now desires, that the blessing of Almighty God, the Father, Son, and Holy Ghost, may be bestowed upon them, and remain with them forever.

Matrimony is not deemed a sacrament in this church, although regarded as a sacred and holy rite. It is performed, either in public in the church, or in a private house, and either by license, or the publication of banns; and cannot be dissolved except by an especial act of parliament, after previous conviction of the crime of adultery, or some other lawful cause, heard and adjudged in the courts of law. Accordingly, therefore, the laws of England forbid any divorce to take place on account of alleged adultery in either party, till such acts of adultery have been clearly proved; after which the aggrieved party may apply to parliament for an act of divorce, or, as it was anciently called, "a Bill of Divorcement." This law, however, cannot be considered, as some have considered it, "*an ex post facto law*," or a law made to punish an offence, against which there was no previous law.

The *Funerals* of the Church of England are very simple and affecting; and the service of the most solemn and devout kind.

They have a practice of publicly returning thanks by women after child-birth, which they call *Churching of Women*, and for which there is a distinct service in the book of common prayer; and this, with what is called the *Commination*, a long list of curses, used only on the first day of Lent, concludes that singular, and, in many respects, very excellent book.

In concluding this analysis of the liturgy of this body of Christians, it may be observed, that the morning service formerly consisted of three parts, which were read at three different times in the forenoon. These are now thrown into one, and are all used at the same time. This conjunction of the services produces many repetitions. For instance, the Lord's Prayer is always repeated five times every Sunday morning; and on sacrament days, if there happen to be a baptism and a churching, it is repeated about eight times in the course of about two hours. These and some other defects have been repeatedly attempted to be reformed; but hitherto without success.

The *government, discipline, &c.* of this church are next to be considered.

There are two Archbishops, (viz.) Canterbury and York, the first of which is primate of all England, though the king is temporal head of the church; and has the appointment of all the bishops. There are twenty-six bishops, besides the two Archbishops, who are all peers of the realm; except the bishop of Sodor and Man, who is appointed by the Duke of Athol; and has no seat in the house of peers.

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The Church of Ireland is also episcopal, and is governed by four archbishops and eighteen bishops. Since the union of Britain and Ireland, one archbishop and three bishops sit alternately in the house of peers, by rotation of sessions.

The province of York comprises four bishoprics, viz. Durham, Carlisle, Chester, and the Isle of Man; all the rest, to the number of twenty-one, are in the province of Canterbury.

The clerical dignitary, next to the bishop, is the arch-deacon, whose duty, though very different in different dioceses, may be termed that of a representative of the bishop in several of his less important functions. The number of arch-deacons in England is about sixty. The name of Dean (*Decanus*) was probably derived from his originally superintending two canons or prebendaries. Each bishop has a chapter or council appointed to assist him, and each chapter has a Dean for a president; but there are in the Church of England many deaneries of other descriptions. Rector is, in general, the title of a clergyman holding a living, of which the tithes are entire: Vicar is understood of a living when the great tithes have passed into secular hands. The very general name of Curate signifies, sometimes, (as *curé* in France) a clergyman in possession of a living, but more frequently one exercising the spiritual office in a parish under the rector or vicar. The latter are temporary curates, their appointment being a matter of arrangement with the Rector or Vicar; the former, more permanent, are called perpetual curates, and are appointed by the impropriator in a parish which has neither rector nor vicar. The name of Priest is, in general, confined to the clergy of the church of Rome; in the Church of England, the corresponding term is a "Clerk in Orders." A parson (*parsona ecclesiæ*) denotes a clergyman in possession of a parochial church. Deacon is, in England, not a layman (except with the Dissenters) as in Calvinistic countries, but a clergyman of limited qualifications, to preach, baptize, marry, and bury; but not to give the Sacrament of the Lord's Supper. "*Readers*" are not regular clergymen; but laymen, of good character, licensed by the bishop to read prayers in churches and chapels, where there is no clergyman.

The number of church-livings in England and Wales is very great, being fully 10,500. From this multiplicity of benefices, and from the general smallness of the incomes, have arisen two irregularities: pluralities, and non-residence. To prevent, at least to lessen this latter abuse, an Act of Parliament was passed in 1813, directing that every non-resident incumbent should nominate a curate of a salary of not less than 80*l.* per ann. unless the entire living should be less. The effect of this Act was to reduce the number of non-resident clergymen, by fully 800; they had previously been about 4700; but in 1815

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the official return to Parliament of the incumbents in England and Wales were as follows:

Non-resident from the following causes:—

Sinecures 52—Vacancies 164—Sequestrations 40—Recent Institutions 87—Dilapidated churches 32—Held by Bishops 22—Law-suits, absence on the Continent, &c. 122—Livings from which no report 279, total 798—Incumbents non-resident from other causes 3856—Incumbents resident 5847—total 10,501 livings.

The rental of England and Wales was, by a late return, discriminated as follows in regard to tithes:—

Tithe-free *in toto* - - - - -	7,904,379
Tithe-free in part - - - - - -	856,185
Free on the payment of a *modus* - - -	498,823
Subject to tithe - - - - - -	20,217,467
Total	29,476,854

A part, and by no means an inconsiderable one, of the tithes of England is held by laymen; but as the church have other resources of income, its total revenue is computed at nearly 3,000,000*l.*; but the absorption of large sums by several of the prelates, and the accumulation of the best livings among a few individuals of influence, reduce the annual average income of the curates, or most numerous class, to little more than 100*l.* a-year.

Tithes necessarily fluctuate with the state of agriculture; at present (1820-1) the deficiency is extremely alarming. This was also the case in the year 1815, when the clergy began to discover, that the tithe was a very unsuitable and impolitic source of revenue. Application was made to Parliament, and the subject was, for some time, under serious discussion; but the rise of corn in 1816 and 1817 prevented any other measure than an Act, founded on a Committee Report of the 13th of June, 1816, authorising the possessor of tithes, (laymen as well as clergymen) to grant leases of them for a term not exceeding fourteen years.

According to a return in Parliament, made in June 1817, it appears that the incomes of those benefices where there is no parsonage-house, or at least none that forms a suitable residence, are as follow:—

	livings.
From 10*l.* to 100*l.* - -	615
— 100 to 150 - - -	442
— 150 and upwards - -	793
	1850

A prior, and more comprehensive return, had stated the number of churches and chapels, for the established faith, at 2533; and as these were thought inadequate, (the members of the established church being about five millions, or half the population of England and Wales,) an Act was passed in 1818, and

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even pecuniary aid, to the amount of *one million* pounds sterling, given by government, for the erection of an additional number of churches. The previous attempts to raise the requisite funds, by the issue of briefs and voluntary subscriptions, had exhibited a miserable specimen of misapplied labour; the expenses of the collection, and of the patent and stamps, absorbed more than half the money received from the subscribing parties.*

There were not a few worthy and conscientious members of the established church, who questioned the policy and expediency of taking from the public purse so great a sum as one million, at the time when the nation was already greatly embarrassed by the stagnation of trade, and the weight of the existing taxes.

In addition to the details already given of the ecclesiastical statistics, and other affairs connected with the government, discipline, and revenues of the Church of England, the reader will be instructed and amused by some facts, partly taken from that singular production, "A Plea for Religion and the Sacred Writings," by the late Rev. David Simpson, Minister of Christ Church, Macclesfield, than whom a better or more honest and conscientious clergyman the Church of England never possessed.

It is well known, says this good man, that there are about 18,000† clergymen in England and Wales of the established religion, and nearly 10,000 parishes.

The rectories 5098; the Vicarages 3687; the livings of other descriptions 2970; in all 11,755. Twenty or thirty of these livings may be a thousand a-year and upwards; four or five hundred of them 500*l.* and upwards; two thousand of them under 200*l.*; five thousand under 100*l.* a-year. The average value of livings is 140*l.* a-year, reckoning them at 10,000.

In the year 1714, when Queen Anne's Bounty began to be distributed, there were 1071 livings not more than 10*l.* a-year; 1467. 20*l.*; 1126, 30*l.*; 1149, 40*l.*; 884, 50*l.* In all 5697 livings, not more than 50*l.* a-year a-piece.

All the 10*l.* and 20*l.* livings have been augmented by the above donation.

This bounty is about 13,000*l.* a-year, clear of deductions; and is, therefore, equal to 65 augmentations annually, at 200*l.* a-piece.

The Clergy are indebted to Bishop Burnet for this application. The money itself arises from the first-fruits and tenths of church livings, above a certain value, which, before the time of Henry VIII. used to go to the Pope of Rome.

* See the return of briefs delivered to Parliament, May 19, 1819.

† These have rather increased since Mr. Simpson wrote.

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The whole income of the church and two Universities is about 1,500,000*l.** a-year. There are 26 bishops, whose annual income is 72,000*l.*; or, according to another account, 92,000*l.*; each bishop, therefore, has on an average 2770*l.* or 3538*l.* a-year, supposing he had no other preferment. There are 28 Deaneries and Chapters, whose income is about 5000*l.* a-year each, making together about 140,000*l.* a-year. The income of the two Universities is together about 180,000*l.*; the clergy have together about 1,108,000*l.* a-year among them, which is little more than 100*l.* a-piece. The whole body of the clergy and their families make nearly 100,000 souls. Reckoning the population of England and Wales at 8,000,000, of people, every clergyman would have a congregation of 444 persons to attend to in the same way of calculation.

There are moreover 28 Cathedrals, 26 Deans, 60 Archdeacons, and 544 Prebends, Canons, &c. Besides these, there are in all about 300 in orders belonging to different Cathedrals, and about 800 Lay-Officers, such as singing-men, officers, &c. who are all paid from the Cathedral emoluments; so that there are about 1700 attached to the several Cathedrals, who divide among them the 140,000*l.* a year, making on an average nearly 83*l.* a year a-piece.†

There are nearly 1000 livings in the gift of the king; but it is customary for the Lord Chancellor to present to all the livings under the value of twenty pounds in the king's book, and for the Minister of State to present to all the rest. Those under 20*l.* are about 780, and those above, nearly 180. Upwards of 1600 places of church-preferment, of different sizes and descriptions, are in the gift of the 26 bishops: more than 600 in the presentation of the two Universities; about 1000 in the gift of the several cathedrals, and other clerical institutions; about 5700 livings are in the nomination of the nobility and gentry of the land, men, women, and children; and 50 or 60 of them may be of a different description from any of the above.

The titles by which some of the highest orders of the clergy are dignified, are, in some instances, little inferior to those given to the Pope of Rome. The archishop of Canterbury is addressed as "*His Grace, the most Reverend Father in God, N——, by Divine Providence, Lord Archbishop of Canterbury.*" *The Bishops are styled "Right Reverend Fathers in God, by Divine Permission, Lord Bishops of*, &c." Others are styled *Very Reverend*, &c.

Ministers at the time of their ordination take a solemn oath, that they subscribe *ex animo*, to all and every thing contained in the book of Common Prayer, &c. They also swear to per-

* This is scarcely half the entire value of the Church's Revenues, if we reckon every possible source.

† See an "Essay on the Revenues of the Church of England."

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form true and canonical obedience to the bishop of the diocese, and his successors, *in all things lawful and honest.*

An assembly of the clergy of England, by their representatives, for the purpose of consulting upon ecclesiastical matters, is called a *convocation.* Though the convocation has not been permitted to transact any business for upwards of seventy years, yet it still meets on the second day of every session of parliament, but immediately adjourns. Like parliament, it consists of an upper and lower house. In the upper house, the archbishops and bishops sit; and in the lower house, the inferior clergy, who are represented by their proctors. These consist of all the deans and archdeacons, of one proctor for every chapter, and two for the clergy of every diocese, and amount in all to one hundred and forty-three divines.

The archdeacons hold stated *visitations* in the dioceses over which they hold jurisdiction under the bishop. Their business on these occasions is to inquire into the reparation and moveables belonging to the church, to reform abuses in ecclesiastical matters, and bring the more weighty affairs before the bishop. They have also a power to suspend and excommunicate; in many places to prove wills, and to induct all clerks within their respective jurisdictions.

The archbishop, besides the inspection of the bishops and inferior clergy in the province over which he presides, exercises episcopal jurisdiction in his own diocese. He exercises ecclesiastical jurisdiction in his province, and is guardian of the spiritualities of any vacant see, as the king is of the temporalities. He is entitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishop, if not filled within six months. He has also a customary prerogative, on consecrating a bishop, to name a clerk or chaplain to be provided for by such bishop; instead of this, it is now usual to accept an option. He is said to be enthroned when vested in the archbishopric; whilst bishops are said to be installed.

His grace of Canterbury is the first peer of England, and, next to the royal family, has precedence of all dukes, and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law, he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licenses and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly, he issues special licenses to marry, to hold two livings, &c.; and he exercises the right of conferring degrees.

The Archbishop of York possesses the same rights in his province as the Archbishop of Canterbury. He has precedence of all dukes not of the royal blood, and of all officers of state except the lord-high-chancellor. He has also in certain parts the rights of a count palatine.

A bishop of England is also a baron in a three-fold manner, namely, feudal, with respect to the temporalities annexed to

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his bishopric; by writ, as being summoned by writ to parliament; and by patent and creation. Accordingly he has the precedence of all other barons, and votes as baron and bishop. But though the peerage of bishops was never denied, yet it has been contested whether they have a right to vote in criminal matters. At present, the bishops vote in the trial and arraignment of a peer; but, before sentence of death is passed, they withdraw and vote by proxy.

The jurisdiction of a bishop of England consists in collating to benefices; granting institutions on the presentations of other patrons; commanding inductions; taking care of the profits of vacant benefices, for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and superintending the probate of wills. These parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges respecting legitimate and illegitimate births and marriages; and to this jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and schoolmasters, and the uniting of small parishes. This last privilege is now peculiar to the Bishop of Norwich. The bishops' courts possess this privilege above the civil courts; that writs are issued from the former in the name of the bishop himself, and not in that of the king. The judge of the bishops' court is his chancellor, anciently called *ecclesiæ causidicus*, the church-lawyer.

The bishops of London, Durham, and Winchester, take precedence of the other bishops, who rank after them according to the seniority of their consecration.

ARTICLES OF RELIGION,

*As established by the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America.**

Art. I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions: of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Art. II. *Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of

* The editor has thought proper to insert the 39 Articles as adopted by the Episcopal Church in the United States, there being no material difference from those of the Church of England.

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the blessed Virgin, of her substance : so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man ; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Art. III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried ; so also is it to be believed, that he went down into hell.

Art. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

Art. V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

Art. VI. *Of the sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Joshue, Judges, Ruth, the first book of Samuel, the second book of Samuel, the first book of Kings, the second book of Kings, the first book of Chronicles, the second book of Chronicles, the first book of Esdras, the second book of Esdras, the book of Hester, the book of Job, the Psalms, the Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Phrophets the less.

And the other Books (as *Hierome* saith) the church doth read for example of life and instruction of manners ; but yet doth it not apply them to establish any doctrine ; such are these following :

The third book of Esdras, the fourth book of Esdras, the book of Tobias, the book of Judith, the rest of the book of Hester, the book of Wisdom, Jesus the son of Sirach, Baruch the Phrophet, the Song of the three Children, the Story of Susannah, of Bell and the Dragon, the Prayer of Manasses, the first book of Maccabees, the second book of Maccabees.

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All the books of the New Testament, as they are commonly received, we do receive and account them canonical.

Art. VII. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

Art. VIII. *Of the Creeds.*

The *Nicene* creed, and that which is commonly called the *Apostle's* creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

Art. IX. *Of Original or Birth-Sin.*

Original Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lusts of the flesh, called in Greek, Φρόνημα σαρκὸς, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Art. X. *Of Free-Will.*

The condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Art. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith; and not for our

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own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. XII. *Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and indure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit,

Art. XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Art. XIV. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ sayeth plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Art. XV. *Of Christ alone without Sin.*

Christ in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world; and sin (as *St. John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XVI. *Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no

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more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Art. XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his council, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which he endued with so excellent a benefit of God, he called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Art. XVIII. *Of obtaining Eternal Salvation only by the name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

Art. XIX. *Of the Church.*

The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

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As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

Art. XX. *Of the Authority of the Church.*

The church hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawful for the church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of scripture, that it be repugnant to another. Wherefore, although the church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought not to enforce any thing to be believed for necessity of salvation.

Art. XXI. *Of the Authority of General Councils.*

Art. XXII. *Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images, as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Art. XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or Ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have public Authority given unto them in the congregation, to call and send Ministers into the Lord's Vineyard.

Art. XXIV. *Of speaking in the congregation in such a Tongue as the people understandeth.*

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the church, or to Minister the Sacraments in a Tongue not understanded of the people.

XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Con-

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firmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. *Paul* saith.

Art. XXVI. *Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments; yet, forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment, be deposed.

Art. XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ.

Art. XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the

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Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

Art. XXIX. *Of the Wicked, which eat not of the body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. *Augustine* saith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

Art. XXX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's sacrament by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike.

Art. XXXI. *Of the one Oblation of Christ finished upon the cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Art. XXXII. *Of the Marriage of Priests.*

Bishops, priests, and deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Art. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and excommuni-

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cated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Art. XXXIV. *Of the Traditions of the Church.*

It is not neccessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the consciences of the weak Brethren.

Every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's authority, so that all things be done to edifying.

Art. XXXV. *Of Homilies.*

The second Book of Homilies, the several titles whereof we have joined, under this Article doth contain a godly and wholesome Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the sixth; and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.—2. Against peril of Idolatry.—3. Of repairing and keeping clean of Churches.—4. Of good Works: first of Fasting.—5. Against Gluttony and Drunkenness.—6. Against excess of Apparel.—7. Of Prayer.—8. Of the place and Time of Prayer.—9. That Common Prayers and Sacraments ought to be ministered in a known Tongue.—10. Of the reverent Estimation of God's Word.—11. Of Alms-doing.—12. Of the Nativity of Christ.—13. Of the Passion of Christ.—14. Of the Resurrection of Christ.—15. Of the worthy receiving of the Sacrament of the Body and Blood of Chirst.—16. Of the Gifts of the Holy Ghost.—17. For the Rogation-days.—18. Of the State of Matrimony.—19. Of Repentance.—20. Against Idleness.—21. Against Rebellion.

Art. XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Bishops, and ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1772, doth contain all things necessary to such consecration and ordering; neither hath it any thing that, of itself,

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is superstitious and ungodly: and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Art. XXXVII. *Of the Power of the Civil Magistrates.*

The power of the civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

Art. XXXVIII. *Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Art. XXXIX. *Of a Christian man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching in Justice, Judgment, and Truth.

Such are the 39 articles of the Church of England, which all candidates for holy orders must declare that they do willingly and *ex animo* subscribe.

It is estimated that there are upwards of 300 congregations of Episcopalians in the United States.

SECTION V.

OF THE KIRK* OF SCOTLAND.

THE conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country, till the reformation in the reign of Mary, mother of James I. of England, their church-government was Episcopacy; at that time the Presbyterian discipline was introduced, but it was not finally established in Scotland until the reign of King William and

* "Kirk, a Church. An old word, yet retained in Scotland."
Johnson.

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Mary, A. D. 1689, when episcopacy was totally abolished. To the intrepidity, the zeal, the learning, and the piety of the immortal John Knox, the Scots owe their emancipation from the chains and burthens of the ancient Roman Catholic religion and service.

The word *kirk* is of Saxon origin, and signifies church; or, as some have thought, it may be a contraction of two Greek words, meaning *the house of God.*

The only confession of faith which appears to have been legally established before the revolution, in 1688, is that published in the history of the reformation in Scotland, and attributed to John Knox. It was compiled in 1560 by that reformer himself, aided by several of his friends, and was ratified by parliament in 1567. It consists of twenty-five articles, and was the confession, as well of the episcopal as of the presbyterian church. The covenanters, indeed, during the grand rebellion, adopted the Westminster confession; in the compilation of which some delegates from their general assembly had assisted. At the revolution, this confession was received as the standard of the national faith, and the same act of parliament which settled presbyterian church-government in Scotland, ordained, 'That no person be admitted or continued hereafter to be a minister or preacher within this church, unless that he subscribe the confession of faith, declaring the same to be the confession of his faith.' By the act of union in 1707, the same is required of all, 'professors, principals, regents, masters, and others bearing office in any of the four universities in Scotland.' Hence the Westminster confession of faith, and what are called the larger and shorter catechisms, contain the public and avowed doctrines of this church; and it is well known that these formularies are Calvinistic.

In this church the worship is extremely simple, and only few ceremonies are retained. John Knox, like Calvin, seems to have been less an enemy to liturgies and established forms, than his more modern followers; for, though he laid aside the book of common prayer about the year 1562, he then introduced one of his own composition, which more strongly resembles the liturgy of the church of Geneva. There is, however, now no liturgy or form in use in this church, and the ministers' only guide is, the directory for the public worship of God; nor is it thought necessary to adhere strictly to it; for, as in several other respects, what it enjoins with regard to reading the Holy Scriptures in public worship is, at this day, but seldom practised.

By the ecclesiastical laws, 'the sacrament of the Lord's supper should be dispensed in every parish four times in the year;' but this law is now seldom adhered to, unless in most chapels of ease. In country parishes it is often administered not above once a-year, and in towns generally only twice a-year. The people are prepared for that holy ordinance by a fast on some day of the preceding week, generally on Thurs-

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day, and by a sermon on the Saturday ; and they meet again on the Monday morning for public thanksgiving. They have no altars in the kirks, and the communion-tables are not *fixed* but introduced for the occasion, and are sometimes two or more in number, and of considerable length.

The discipline of the church of Scotland, though now rather relaxed, was never so rigorous as that of Geneva, the church on whose model it was formed. It was formerly the practice to oblige the fornicators to present themselves in the kirk, for three different Sundays, on a bench, known by the name of the stool of repentance, when they were publicly rebuked by the minister, in the face of the congregation ; but this punishment is now frequently changed into a pecuniary fine, though seldom by conscientious clergymen. For this change, however, there seems to be no law ; and the old practice of publicly rebuking fornicators and adulterers, though very much disliked and cried down by the gentry, &c is still continued in a great majority of the parishes of Scotland.

Of the societies at present formed upon the presbyterian model, it may safely be affirmed, that the Church of Scotland is by much the most respectable. In this church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which, in episcopal churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of ministers and laymen acting together with equal authority and deciding every question by a plurality of voices. The laymen, who thus form an essential part of the ecclesiastical courts of Scotland, are called elders, and ruling elders.

The next judicatory is the *Presbytery*, which consists of all the pastors, within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The Presbytery treats of such matters as concern the particular churches within its bounds, as the examination, admission, ordination and censuring of ministers ; the licensing of probationers, rebuking of gross or contumacious sinners, the directing of the sentence of excommunication, the deciding upon references and appeals from the kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline, and censuring according to the word of God, any heresy or erroneous doctrine which has either been publicly or privately maintained within the bounds of its jurisdiction.

The number of Presbyteries in Scotland is seventy-eight. From the judgment of the Presbytery there lies an appeal to the *Provincial Synod*, which ordinarily meets twice in the year, and exercises over the Presbyteries within the province a jurisdiction similar to that which is vested in each Presbytery over the several kirk sessions within its bounds. Of these synods there are in the church of Scotland *fifteen*, which are composed

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of the members of the several Presbyteries within the respective provinces which give names to the synods.

The highest ecclesiastical court is the *General Assembly*, which consists of a certain number of ministers and ruling elders, delegated from each Presbytery, and of commissioners from the royal boroughs.

This church is now confined to Scotland and the islands of Scotland, and contains within its bounds nearly 900 parishes. The number of ministers belonging to it who enjoy benefices, and possess ecclesiastical authority, is 936. Of this number 77 are placed in collegiate charges, mostly in the proportion of two ministers for each of these charges; and the remaining 859 ministers are settled in single charges, each of them having the superintendence of a whole parish.

The ministers of this church have long maintained a very respectable character for piety, learning, liberality of sentiment, and regularity of conduct; and those of the present day cannot well be said to yield in these respects to any of their predecessors.

It has already been stated, that the doctrines of this church are those of Calvinism; but many of the members have, of late years, given in to the more liberal spirit of Aminianism. These, however, are departures from the ancient faith of the church, which both, in doctrine and discipline, assimilates with the Calvinistic faith.

Baptism in this church is practised by none but ministers, who do it by sprinkling; and whether performed in private or in public, it is almost always preceded by a sermon.

The *Lord's Supper* is not administered so frequently in Scotland as in some other places. Some time before this takes place, it is announced from the pulpit. The week before, the kirk session meets, and draws up a list of all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves, in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon; and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places

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himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread and distributes it and the wine to those that are next him, who transmit them to their neighbours; the elders and deacons attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning-service ended, the congregation are dismissed for an hour; after which the usual afternoon-worship is performed. On the Monday morning, there is public worship with two sermons; and these, properly speaking, closes the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the church of England, with the exception of the ring, which is deemed a great relic of "popery." By the laws of Scotland, the marriage-knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous co-habitation, being sufficient to bind the obligation. That most ridiculous, often immoral, and almost always injurious practice, of marrying at *Gretna-Green* is still in use, where a blacksmith performs the ceremony according to the rites of the church!

The *Funeral* ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

The whole income of this Kirk was, in the year 1755, about 68,500*l.* per annum. This was divided among 944 ministers; and, on an average, made 72*l.* a-piece per. annum.

OF THE SECEDERS.

"Dissenters from the Kirk, or Church of Scotland, call themselves *Seceders;* for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin word, *secedo*, to separate or to withdraw from any body of men with which we may have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline.

They are also strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ireland and in the United States of America. Both classes have had amongst them ministers of considerable learning and piety.

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SECTION VI.

VARIOUS DENOMINATIONS OF PRESBYTERIANS.

The title *Presbyterian* comes from the Greek word *presbuteros*, which signifies senior or elder, intimating that the government of the church in the New Testament was by presbyteries, that is, by associations of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Psesbyterians believe that the authority of their ministers to preach the gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbyteries. They affirm that there is no order in the church, as established by Christ, and his apostles, superior to that of the Presbyters; that all ministers, being the ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator*, or speaker of the presbytery, a permanent officer.

The doctrines of the Presbyterians in the United States, as well as those of the Church of Scotland, are Calvinistic, as may be seen in the confession of faith, as revised by the General Assembly at their session in Philadelphia in 1821, and the larger and shorter catechism; though it is supposed that the clergy, when composing instructions, either for their respective parishes, or the public at large, are no more fettered by the confession, than the clergy of the Church of England are by the thirty-nine articles. For a particular account of the doctrines of Presbyterians, vide art. "Calvinism," p. 111. Also for a view of church government, vide "Kirk of Scotland," p. 140.

The Presbyterians disclaim all human authority in matters of religion, and have at all times been determined enemies to arbitrary power, and all attempts to infringe the principles of civil and religious liberty.

All Presbyterians, at least in Britain, Ireland and America, have now laid aside the use of certain forms of prayer, and use extemporary prayer in the worship of God. They also differ from Episcopalians in this, that while the latter kneel in time of prayer, the former stand; and in singing the praise of God they all sit, while all Episcopalians stand.

It is estimated that there are nearly 1400 congregations of Presbyterians in the United States, scattered over the eastern, middle and southern states.

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OF THE INDEPENDENTS OR CONGREGATIONALISTS.

THE denomination of Independents which, at one period of the English history were so numerous, and held in their hands the government of the nation, have now almost ceased to exist. They have become mostly lost, and intermingled with various surviving sects.

The founder of this denomination was the celebrated John Robinson, who removed from England to Holland, with the greater part of his congregation, in the year 1607. They first fixed their residence at Amsterdam, but soon removed to Leyden, where the church greatly prospered under the ministry of their eminent pastor, till the year 1620, when an important part of the congregation emigrated to America, and established, at Plymouth, the first church in New-England. Others followed their brethren to America in the succeeding years, and, at the death of their lamented pastor, which soon took place, the residue of the congregation became dispersed.

Mr. Robinson early adopted the sentiment that every church of Christ is an independent Christian community, possessing all requisite power for discipline and government. He inclined, at first, to the sentiments of the Brownists, who held that all ecclesiastical authority resides in the members of a church, and disowned the church of England, their mother church, as a church of Christ. Mr. Robinson soon became convinced that these sentiments were unscriptural, and subversive of the peace and prosperity of the church. His sentiments became at length, fully settled in that system of ecclesiastical order on which the churches of New-England were established.

The sentiments of Mr. Robinson, with regard to ecclesiastical government, were adopted by numbers of the Puritans; but his earlier views of more rigid independency prevailed the most in England, till, in the time of Cromwell, the Independents became the dominant party in the nation and held the government for several years.

The term Congregational has been occasionally applied to the English Independents, because they maintained that a single *congregation* possessed the power of regulating its own concerns. But their views of ecclesiastical government and discipline generally tended to destroy the distinction between the clergy and laity, and degrade the clerical office, which have rendered their churches unstable, and finally brought their sentiments into general disrepute.—The Separates, who were considerably numerous in this country half a century ago, were very similar, in sentiment and practice, to a large portion of the English Independents.

CONGREGATIONALISTS, who have ever constituted the great body of the people of New-England, hold that ecclesiastical government exists, essentially, in an individual church. The au-

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thority of the church resides with the pastor and the brethren conjointly ; the concurrence of the pastor being necessary to a regular act of the church, in cases of discipline. A vacant church, in the exercise of discipline, must ask the assistance of some minister, who, for the time being, becomes their pastor. Ministers of Christ are a distinct order in his church, to be set apart by ministers, by authority derived from him. Individual churches sustain a relation to each other, which produces the duties of brotherly love and christian watchfulness, similar to the relation which would exist between different professing Christians, residing contiguously, and in no covenant connexion with each other. It is therefore a duty, and highly expedient, for a convenient number of contiguous churches to *consociate* for mutual benefit, and unite in one body the powers of all the individual members. Thus forming a superior and ultimate ecclesiastical tribunal, to which cases of discipline may be carried from an individual church, not as from an inferior to a superior tribunal, but as from a part to the whole. When a church is in fault, the sentence of non-communion is to be passed against it, as well as against an individual.

These views of church government are believed by Congregationalists to be strictly scriptural. The first system of ecclesiastical government formed by the churches of New-England was the Cambridge Platform, in 1648. That system has ever been found defective with regard to the union of different churches, and, of course, the prevention of error and heresy. The Synod of Cambridge adopted the Confession of Faith which had then been recently formed by the venerable Assembly of Westminster. Another Platform of church-government was composed by an ecclesiastical convention at Saybrook, in 1708, designed to present in their true light the original principles of congregationalism. This convention adopted the Savoy Confession of Faith, containing a few variations only from that of Westminster.

Congregationalists allow the fullest latitude of private opinion in matters of religion. On this account, they cannot easily be classed under any general name with regard to doctrinal sentiment. In this respect, they can hardly be better described than by saying, *they generally believe in the reality of experimental religion.*

OF THE BAPTISTS.

It has been customary to call the members of this sect *Anabaptists;* but that, as at present applied, is a very erroneous appellation. They are now divided into two branches, *General Baptists* and *Particular Baptists.* The first are *Arminians* and the second *Calvinists.*

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This body of Christians, consider *immersion* in water as essential to Christian baptism, and disapprove of the admission of *infants* to that ordinance. As it happens that many of those whom this denomination baptize have undergone what the Baptists term the ceremony of sprinkling in their infancy, the Baptists have been called Anabaptists, as if they had been rebaptized. This, however, they deny, and allege that those who have undergone this ceremony in their infancy, did not thereby receive Chirstian baptism.

Several Baptists emigrated from Great Britain to New-England soon after the settlement of that country, and have maintained their establishment in America ever since, and have gradually increased in number. At present, the Baptist congregations, in the United States alone, are computed to exceed 2000.

The members of this denomination are distinguished from all other professing Christians, by their opinions respecting the ordinance of Christian Baptism. Conceiving that positive institutions cannot be established by *analogical* reasoning, but depend on the will of the Saviour, revealed in *express precepts*, and that apostolical example illustrative of this is the rule of duty, they differ from their Christian brethren with regard both to the *subjects* and the *mode* of Baptism.

With respect to the *subjects*, from the command which Christ gave after his resurrection, and in which baptism is mentioned as *consequent* to *faith* in the *gospel*, they conceive them to be those, and *those only*, who *believe* what the apostles were then *enjoined to preach*.

With respect to the *mode*, they affirm, that, instead of sprinkling or pouring, the person ought to be *immersed* in the water, referring to what they consider the primitive practice, and observing that the baptizer, as well as the baptized having *gone down into* the water, the latter is baptized *in it*, and both *come up out of it*. They say, that John baptized *in the Jordan*, and that Jesus, after being baptized, *came up out of it*. Believers are said also to be "*buried with Christ in baptism, wherein also they are risen with him;*" and the Baptists insist, that this is a doctrinal allusion imcompatible with any other mode.

But they say that their views of this institution are much more confirmed, and may be better understood, by studying its *nature* and *import*. They consider it as an impressive *emblem* of *that*, by which their sins are remitted or washed away, and of *that* on account of which the Holy Spirit is given to those who obey the Messiah. In other words, they view Christian baptism as a figurative representation of that which the gospel of Jesus is in testimony. To this the mind of the baptized is therefore naturally led, while spectators are to consider him as professing his faith in the gospel, and his subjection to the Redeemer. The Baptists, therefore, would say, that none ought to be baptized, except those who seem to believe this gospel; and

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that *immersion* is not properly a *mode* of baptism, but *baptism itself*.

Thus the English and most foreign Baptists consider a *personal profession of faith*, and an *immersion* in water, as essential to baptism. The profession of faith is generally made before the congregation, at a church-meeting. On these occasions some have a creed, to which they expect the candidate to assent, and to give a circumstantial account of his conversion; but others require only a profession of his faith as a Christian. The former generally consider baptism as an ordinance, which initiates persons into a particular church; and they say that, without breach of Christian liberty, they have a right to expect an agreement in articles of faith in their own societies. The latter think that baptism initiates merely into a profession of the Christian religion, and therefore say, that they have no right to require an assent to their creed from such as do not intend to join their communion; and in support of their opinion, they quote the baptism of the eunuch in the eighth chapter of the Acts of the Apostles.

Some, both of the General and the Particular Baptists, object to *free* or *mixed communion*, and do not allow persons, who have been baptized in their infancy, to join with them in the celebration of the Lord's Supper; because they consider such as not having been baptized, and consequently, inadmissible to the other ordinance. Others, however, of both classes of Baptists, suppose that this ought to be no objection; that such as *think themselves* really baptized, though in infancy, and such as are partakers of grace, belong to the true church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion respecting this particular ordinance. Some of these also, without referring to a man's persuasion that he has been baptized, think that he ought to be received into the fellowship of the church. If, therefore, he should doubt the perpetuity of baptism, or that it is a perpetual ordinance, as it respects the descendants of Christians, though it may be properly administered to proselytes from other religions, he might be admitted as a communicant at the Lord's Supper.

Some of both classes of Baptists are, at the same time, *Sabbatarians*, and, with the Jews, observe the seventh day of the week as the Sabbath. This has been adopted by them, from a persuasion that all the ten commandments are in their nature strictly moral, and that the observance of the seventh day was never abrogated or repealed by our Saviour or his apostles.

In church-government the Baptists differ little from the Independents, except that, in some of their churches, the Baptists have three distinct orders of ministers, who are separately ordained, and to the highest of whom they give the name of *messengers*, to the second that of *elders*, and to the third that of *deacons*. With respect to the excommunication, they seem closely to follow our Saviour's directions, in the eighteenth

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chapter of St. Matthew's gospel, which they apply to differences between individuals; and if any man be guilty of scandalous immorality, they exclude him from the brotherhood or fellowship of the church. Like the other Protestant dissenters, the Baptists receive the Lord's Supper, sitting at a communion table, and giving the elements one to another.

The Baptists in Great Britain, Ireland, Holland, Germany, the United States of America, Upper Canada, &c. are divided, as has been already observed, into two distinct *classes*, or societies, the Particular or Calvinistic, and the General or Arminian Baptists. The former are said to be much more numerous than the latter. This class of Baptists ordain in almost the same manner as the Independents.

The father of the General Baptists was a Mr. Smith, who was at first a clergyman of the Church of England; but resigning his living, he went over to Holland, where his Baptist principles were warmly opposed. He afterwards adopted the Arminian doctrines; and, in 1611, the General Baptists published a Confession of Faith, which diverges much farther from Calvinism, than those who are now called Arminians would approve.

In 1793, the Particular Baptists formed a missionary society; and Messrs. John Thomas and William Carey were sent out to India, as missionaries. These have been followed by others; and the knowledge of Christianity, as understood and professed by the Baptists, has been zealously and assiduously propagated. The Baptists in the United States have a society for Foreign Missions, and maintain Missionaries in Asia, in connexion with those from England.

OF THE FRIENDS, OR QUAKERS.

This sect first made its appearance about the year 1647, or 1648, through the ministry of a person of the name of *George Fox*, a native of Drayton, in Leicestershire, and by trade a grazier and a shepherd, at least in his early years. Observing the licentiousness of many persons professing the Christian name, he boldly went forth, and preached with much animation, though not always, perhaps, with sufficient prudence, against injustice, drunkenness, and other vices; at the same time inveighing bitterly against the established modes of worship, and a separate hired ministry; which he conceived to be contrary to divine authority. This he did in the public market-places, in courts, fairs, and sometimes in the churches themselves. This conduct naturally procured him the attention of the magistrates, who, in the year 1649, sent him to prison at Nottingham. His persecutions on some occasions were extremely rigorous and severe.

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After Fox, there sprung up a succession of men who adhered to his doctrines, with a zeal and constancy truly laudable, through persecutions and oppressions of the severest nature; and which nothing but a consciousness of duty—an unshaken piety, and an unconquerable spirit of Christian fortitude, could have enabled them to sustain; and now, truly may it be said of this body of Christians, "they have overcome the world," they have survived the fire of persecution—they have subdued the virulence of bigotry—they have silenced the tongues of gainsayers—they have conquered "the world's dread laugh"—they have lived to command the respect—to extort even from the most profane the meed of applause, and to merit, in many respects, the approbation of the whole Christian world; so that it is now as honourable, and as creditable, to an individual to be known as a steady member of the Quakers' Society, as of most other religious denominations.

The appellation of Quakers was given by way of contempt: some say on account of the *tremblings* under the impression of divine things which appeared in their public assemblies; but they themselves say it was first given them by one of the magistrates who committed George Fox to prison, on account of his bidding him and those about him to *tremble* at the word of the Lord. Whatever was the origin of the name, it became their usual denomination, though they themselves adopted the appellation of *Friends*.

1. They believe that God is one, and there is none other beside him; and that this one God is Father, Son, and Holy Ghost.

2. They believe that Christ is both God and Man in wonderful union; God uncreated, and Man conceived by the Holy Ghost, and born of the Virgin Mary.

3. They believe the scriptures to be of divine authority, given by the inspiration of God through holy men: that they are a declaration of those things most surely believed by the primitive Christians; and that they contain the mind and will of God, and are his commands to us; in that respect they are his declaratory word, and therefore are obligatory on us. 'Nevertheless, (says Penn) because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the principal ground of all truth and knowledge, nor the primary rule of faith and manners; yet, because they are, a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from whom they have all their excellence and certainty,

"They object to calling the scriptures the word of God, as being a name applied to Christ, the eternal Word, by the sacred writers themselves.

"4. *On the doctrine of original sin*, it appears, from the writings of Penn and others, that they hold nearly similar opinions to other orthodox Christians.

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"5. Respecting the doctrines of *sanctification* and *justification*, Penn says, 'I shall first speak *negatively* what we do not own: we cannot believe that Christ is the *cause*, but the *effect* of God's love, according to the testimony of the beloved disciple: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' We cannot say the death and sufferings of Christ were a *strict* and *rigid* satisfaction for that eternal death and misery due to man for sin and transgression; for such a notion were to make God's mercy little concerned in man's salvation: and as Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ, or be thoroughly justified and accepted with God. Now *positively* what we own as to justification: we believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall—that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us—that what he did and suffered satisfied and pleased God, and was for the sake of fallen man, who had displeased him—that through the eternal Spirit, he hath for ever perfected them (in all times) who were sanctified, who walked not after the flesh, but after the Spirit.

"6. They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God's Spirit.

"7. They say that "God hath given to every man a measure of the light of his own Son—that God by this light invites, calls, and strives with every man, in order to save him; which, as it is received or not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall.

"8. They say that as many as do not resist this light, become holy and spiritual; bringing forth all those blessed fruits which are acceptable to God: and by this holy birth, to wit, Jesus Christ formed within us, and working in us, the body of death and sin is crucified and removed, and our hearts subjected to the truth, so as not to obey any of the suggestions and temptations of the evil one; but are freed from actually transgressing the law of God.

"9. Being persuaded that man, without the Spirit of Christ, inwardly revealed, can do nothing to the glory of God, or towards his own salvation, they think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and spirits. Therefore they consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. Though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified.

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"It does not follow, because nothing is said, that God is not worshipped. The Quakers, on the other hand, contend, that their silent meetings form the sublimest part of their worship. The soul, they say, can have intercourse with God; it can feel refreshment, joy, and comfort in him; it can praise and adore him, and all this, without the intervention of a word." They apprehend it their duty to be diligent in assembling themselves together for the worship of God; when such as are duly prepared, by being gathered into a composed awful frame of mind, are enabled, under the influence of divine grace, to worship in solemn silence; or, if moved thereto, to pray or preach as the Spirit giveth them utterance.

"10. As by the light, or gift of God, all true knowledge in things spiritual is received and revealed, so by the same, as it is manifested and received in the heart, every true minister of the gospel is ordained and prepared for the work of the ministry; and by the leading, moving, and drawing thereof, ought every evangelist, and Christian pastor to be led and ordered in his labour and work of the gospel, both as to the place where, the persons to whom, and the time in which he is to minister.

"And as they dare not encourage any ministry but that which they believe to spring from the influence of the Holy Spirit, so neither dare they attempt to restrain this influence to the male sex alone, or to persons of any condition in life; but whether male or female, whether bond or free, as they are all one in Christ, they equally allow such of them as they believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church.

"11. Baptism, they say, is a pure and spiritual thing; to wit, the baptism of the *Spirit* and *fire*, by which we are buried with Christ, that being washed and purged from our sins, we may walk in newness of life; of which the baptism of John was a figure, commanded for a *time*, and not to continue for *ever*.

"With respect to the other rite, termed *the Lord's Supper*, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, and by which the inward man is daily nourished in the hearts of those in whom Christ dwells. But this cannot be understood of outward eating of outward bread: and as by this the soul must have fellowship with God, so also, so far as all the saints are partakers of this one body and one blood, they have a joint communion.

"12. They believe the resurrection, according to the scripture, not only from sin, but also from death and the grave.

"*On oaths and war.*—With respect to the former of these, they abide literally by these words of our Saviour: 'Again, ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, &c. But I say unto you, swear not at all; neither by heaven, &c., but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.' As also the words of the apostle James: 'But above all things,

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my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation.'

"From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, and from the corresponding convictions of his Spirit in their hearts, they are confirmed in the belief, that wars and fightings are in their origin and effects utterly repugnant to the Spirit and doctrines of Christ, who by excellency is called the Prince of Peace.

"They affirm that it is not lawful for Christians either to give or receive such flattering titles of honour, as your Holiness, your Majesty, your Excellency, &c. Neither do they think it right to use what are commonly called compliments; such as your humble servant, your most obedient servant, &c. They affirm that it is not lawful for Christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them; because kneeling, bowing, and uncovering the head, is the only outward signification of our adoration towards God; and, therefore, it is not lawful to give it unto man. They affirm that it is not lawful for Christians to use such superfluities in apparel as are of no use, save for ornament and vanity. That it is not lawful to use games, sports, or plays, among Christians, under the notion of recreation, which do not agree with Christian gravity and sobriety; for sporting, gaming, mocking, jesting, vain talking, &c. are not consonant with Christian liberty nor harmless mirth.

With regard to *religious liberty*, they hold that the rights of conscience are sacred and unalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his or their religion.

"*On their church-government, or discipline.*—To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings."

All marriages among them are proposed to these meetings for their concurrence, which is granted, if, upon inquiry, the parties appear clear of other engagements respecting marriage, and if they also have the consent of their parents or guardians; without which concurrence no marriages are allowed: for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Their marriages are solemnized in a public meeting for worship; and the monthly meeting keeps a record of them; as also of the births and burials of its members. This society does not allow its members to sue each other at law; it therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to the rules laid down; and if any refuse to act according to these rules, they are disowned.

The *Friends* are chiefly to be found in Great Britain and Ireland, and in North America. In 1681, King Charles the Second granted to William Penn, in lieu of arrears due to his

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father Admiral Penn, a large tract of land in North America, since called Pennsylvania after his name; and it is remarkable, that all the settlements of the Europeans in America, except the Quaker settlement of Pennsylvania, were made by force of arms, with very little regard to any prior title in the natives.

We may well commend the mild creed, and universal charity, or fraternal love, of the Quakers, though some have thought that a nation of Quakers could not exist, except all nations were of the same persuasion. To this, however, it has been said by one of their writers, that any nation actually possessing and practising Christian principles, may be contented with the protection of Heaven, which can always find means to protect what it brings to pass. However few of other denominations may be disposed to think well of their religious opinions, or of many of their peculiar customs, it cannot be denied that the Quakers, as members of society, are a respectable body; and that, though they have a church not only without sacraments, but even without a priesthood, and a government without a head, they are perhaps the best organized and most unanimous religious society in the world. Their benevolence, moral rectitude, and commercial punctuality have excited, and long secured to them, very general esteem; and it has been well observed, that in the multitudes that compose the vast legions of vagrants and street beggars, not a single Quaker can be found.

At the present day, the Quakers, both in England and America, are gradually departing from the peculiarities of principles and manners which have distinguished their predecessors.

OF THE UNITARIANS.

Being strenuous advocates for the scriptural doctrine of the Divine Unity, they generally claim the appellation of Unitarians: and as many of them are zealous advocates for the simple humanity of Christ, or maintain, that our Saviour is properly a human being, some of them have taken the name of Humanitarians. They lay claim to a very high antiquity, and even say, "that there is no such thing as a Trinitarian Christian mentioned, or supposed, in the New Testament; all therein named being perfect Unitarians—the blessed Jesus himself, his apostles, and all his followers."

They were, however, scarcely heard of in England till the time of Charles the First, and their numbers were very limited as a community, till towards the end of the last century, when they began to increase, and to acquire distinction, from the writings and influence of Dr. Priestly and his zealous associates.

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Dr. Priestly, having met with much opposition and persecution in England, retired to America in 1794, where, in consequence of his exertions, in conjunction with those of his fellow-labourer, Mr. William Christie, and others, several Unitarian congregations have been formed.

The Unitarians believe the Scriptures to be faithful records of past transactions, but some of them deny that their authors were divinely inspired; and they reject the miraculous conception, and the worship of Christ, or any other being besides God the Father. "A consistent Unitarian, acknowledging Jesus as a man in all respects like to his brethren, regards his kingdom as entirely of a spiritual nature, and as consisting in the empire of his gospel over the hearts and lives of its professors." Unitarians "allow the inspiration of the writers of the New Testament in no cases where they do not themselves expressly claim it: and are not sparing of the labour necessary to distinguish, even in the canonical books, what is of divine authority from that which is of human origin." Hence they do not believe in our Lord's Miraculous Conception, but are of opinion, that he was the legitimate son of Joseph and Mary. Mr. Lindsey tells us, that he thereby means no "want of respect to that kind Saviour of men," whom, he trusts, he "is disposed to love and honour, now and for ever, with the affection and reverence so justly due to him, for his perfect virtue and benevolence. But," adds he, "I cannot make him the supreme God, or invoke, or pray to him, as such; because I am persuaded, that if he could hear, and make himself known to me, he would call out from heaven, as he did formerly to Paul,—'I am Jesus of Nazareth; one who was once a mortal man like thyself: worship God.'"

"The Unitarians believe, upon grounds common to all Christians, that Jesus of Nazareth was a divinely commissioned teacher of truth and righteousness; and that, having been publicly crucified by his enemies, he was raised from the dead on the third day. They regard it as an indispensable duty to believe whatever he was commissioned to teach. And particularly, upon the evidence of his doctrine and resurrection, they expect a general resurrection of the dead, 'both of the just and of the unjust;' and a subsequent state of retribution, in which all shall be treated in exact correspondence with their moral characters. The Unitarians believe Jesus to have been a man, for the same reasons for which they believe the proper humanity of Peter and Paul, of Moses and Abraham. He appeared as a man, he called himself a man, he was believed by all his companions and cotemporaries to be a man; he had all the accidents of a man; he was born, he lived, he eat and drank, and slept, he conversed, he rejoiced, he wept, he suffered, and he died as other men. That he was nothing more than a man, possessed of extraordinary powers and invested with an extraordinary divine commission, and that he had no existence previous to his birth, they believe, simply upon this ground, that there is no

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evidence to prove the contrary. It is not incumbent upon them, nor do they pretend, to produce proof, that a person who appeared as a man was really such. 'If any maintain that Jesus of Nazareth was something more than a human being, whether an angelic, super-angelic, or divine person, it is their business to prove their assertion. In this scheme of theology, along with our Lord's divinity, and the distinct personal existence of the Holy Ghost, the doctrines of original sin, and the atonement, also fall to the ground. According to Dr. Priestly, the pardon of sin is represented in Scripture 'as dispensed solely on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without the least regard to the sufferings or merit of any being whatever.'

The Unitarians also reject the doctrine of an extraordinary divine influence upon the mind for moral and religious purposes: but they do not deny the beneficial efficacy of divine truth in regulating the affections and governing the life of every true Christian. Dr. Priestly tells us, that at an early period of his theological career, and while he was yet an Arian, he became 'persuaded of the falsity of the doctrine of atonement, of the inspiration of the authors of the books of Scripture *as writers*, and of all idea of supernatural influence, except for the purpose of miracles.'"

Such are the grand and leading doctrines of the Unitarian system. Several other dogmas are maintained by most Unitarians, as the rejection of the existence and agency of the devil; of the spirituality and separate existence of the soul;—of an intermediate state between death and the general resurrection;—and of the eternity of future punishment: but these, not being essentially connected with their system, and being held by them in common with some others, ought not to be viewed, exclusively, as Unitarian doctrines.

Mr. Belsham tells us, that "the existence of an evil spirit is no where expressly taught as a doctrine of Revelation;" he also says, that he, for one, is not ashamed to avow, that he regards the notion of a devil, and his agency, "as an evanescent prejudice which it is now a discredit to a man of understanding to believe." Dr. Priestley's opinions respecting the soul, of course, led him to disbelieve the doctrine of an intermediate state. Believing that as the whole man died, so the whole man would be called again to life at the appointed period of the resurrection of all men, he regarded the intermediate portion of time as a state of utter insensibility; as a deep sleep, from which the man would awaken, when called on by the Almighty, with the same associations as he had when alive, without being sensible of the portion of time elapsed. With regard to the doctrine and the duration of future punishments, Dr. Priestley, we are told, "had no notion of punishment, as such, in the common acceptation of the term. The design of the Creator, in his opinion, was the ultimate happiness of all his creatures, by the means best fitted to produce it." Punishment he con-

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sidered to be merely "the *medicina mentis* exhibited for our good by the Physician of souls. Nor have we any reason to believe, that it is greater in degree, or longer in duration, than is necessary to produce the beneficial effect for which it is inflicted. It is the sort of punishment which a kind but wise parent inflicts on a beloved child."

With regard to the moral code of the Unitarians, it is the same as others; but they allow of somewhat greater latitude with regard to things innocent, than the Methodists and Quakers. The practice of virtue is represented by them, as the only means of attaining happiness, both here and hereafter; and they teach, that the Christian religion "requires the absolute renunciation of every vice, and the practice of every virtue." Love is with them the fulfilment of the law, and the habitual practice of virtue, from a principle of love to God, and benevolence to man, is, in their judgment, "the sum and substance of Christianity."

They reject every thing in the commonly received creeds that has the appearance of mystery, that surpasses the limits of human comprehension, or borders upon contradiction.

OF THE TRINITARIANS.

TRINITARIANS include all that portion of Christians who believe in the Trinity of the Godhead. They believe that the Deity exists three persons in one God. I know of no better definition of this doctrine than that with which we are so familiar. "There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

Trinitarians claim that this doctrine has been believed, in every age, by much the greater part of the Christian world. That it was never called in question, to any extent, till the fourth century after Christ. Soon after the sentiments of Arius began to prevail, which denied the divinity of the Son and the Spirit, a great Council was held at Nice, by order of the Emperor Constantine, to determine the questions which agitated the Christian church. This Council decided that the doctrine of the Trinity was an essential article of the Christian faith. Trinitarians have always maintained that this was the most venerable ecclesiastical council, and that their decrees ought to be viewed as of the highest authority, of any one that has been assembled since the apostolic age. It was held in the year 325, consisting of more than 300 bishops, the most of whom had passed through the perils of the Diocletian persecution, and had been, during that most terrible of all Pagan persecutions, faithful confessors and sufferers for Christ.

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Still, they do not rest their sentiments on any human decisions, but on what they deem the clearest testimony of the scriptures of truth. They admit that the doctrine is a mystery, but claim that it is no greater mystery than the self-existence of God, his eternity, or the nature of spiritual beings, or the union of the human body and soul, or many other truths with which all are familiar. They also claim that a mystery is not an absurdity or contradiction: that the scripture doctrine of a separate state, and the resurrection of the dead, and many others, though mysteries, are not deemed absurd and incredible: that we know little of God except what he has revealed of himself: and that it is absurd, if not impious, to reject his own testimony concerning himself, because it makes known truths above our comprehension. The *fact* that there are three persons in one God is as intelligible as the truth that God is self-existent, and is not to be rejected because we cannot understand this *mode* of the divine existence.

A few of the scripture testimonies, by which the doctrine of the Trinity is supported, are the following. God speaks of himself as existing in plurality. Gen. 1. 26. "And God said, Let *us* make man in *our* image, after *our* likeness." Gen. iii. 22. "And the Lord God said, Behold, the man is become as one of *us*, to know good and evil." Gen. xi. 6. "Let *us* go down and there confound their language." Isa. vi. 8. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for *us?*" The word God, as used in the scriptures, is, in the original, very commonly, in the plural number. It is so in the first passage. "In the beginning God (Gods) created the heaven and the earth." The precept "Remember thy Creator," is, literally, "Remember thy *Creators.*"

This plurality of persons in God being taught in the scriptures, Trinitarians consider that there is the fullest testimony that it is THREE. The most express declaration of this truth is by the Apostle John. 1. John, v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The vision of Isaiah, in the sixth chapter of his prophecy, is a remarkable passage, some parts of which are more often quoted by Christ and the apostles than any other portion of the Old Testament. The prophet says, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims:—And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Concerning this passage it is said, "The Trinity is

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expressed, in the adoration of the seraphims, by using the word *holy* three times successively; of which there is no instance of the kind in the Bible, where a single person, who is in no sense plural, is addressed."* A like form of expression is used, on the same theme, by the four beasts who were seen and heard by John, Rev. iv. 8. "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come." The ancient Christian Fathers considered the expression *Lord God Almighty*, which repeatedly occurs, as designed to express the Trinity. The apostle John refers to the vision of Isaiah, just noticed, and says, speaking of Christ, "These things said Esaias, when he saw his glory, (Christ's) and spake of him." John xii. 41. The apostle Paul quotes the same passage and says, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive:" &c. Acts xxviii. 25. None will deny that the Father appeared in this heavenly vision, worshipped by the seraphims, and speaking to the prophet. John says it was Christ; and Paul says it was the Holy Ghost. This passage, thus illustrated by inspired authority, is considered as full proof that Jehovah who was thus seen sitting upon a throne was the Triune God.

The sacred persons of the Trinity are named in the ordinance of baptism. This, being a solemn act of worship, and a covenant transaction between God and man, cannot be performed in any other name than that of God.

The same truth is conveyed in the form of the apostolic blessing. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

The doctrine of the Trinity is considered as fully taught in the scriptures, as they teach that there is but one God, at the same time that each of the sacred persons, the Father, the Son, and the Spirit, is often spoken of, and in various forms, as the true God. Respecting the divinity of the Father, no question is made. The divinity of the Son is no where more clearly declared than in the gospel of John. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him." The Word is Christ. The Apostle here declares him to be God, to be eternal, and the Creator of all things. All divine attributes are ascribed to him in the scriptures; and he is worshipped by inspired men. Another proof of the Saviour's divinity is, that, during his incarnation, he was *without fault*. This could never be said of any prophet or saint.

The distinct personality and divinity of the Holy Ghost is held by Trinitarians to be taught no less clearly than that of the Son. This distinct personality is asserted in various passages. One of which is, "As they ministered to the Lord, and

* Hopkins.

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fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts xiii. 2. In proof of his divine character, Christ says, "Except a man be born of the spirit, he cannot enter into the kingdom of God.—That which is born of the Spirit is spirit." The apostle Paul speaks of the same change as "the washing of regeneration, and renewing of the Holy Ghost." The subjects of this change are said by the apostle John to be "born of God." Thus the Holy Spirit is God. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost;—thou hast not lied unto men, but unto God." Acts v. 34. "All scripture is given by inspiration of God.—Holy men of God spake as they were moved by the Holy Ghost." Thus, God who inspired the holy men, by whom the scriptures were written, was the Holy Ghost.

OF THE WESLEYAN AND OTHER METHODISTS.

This body of Christians owe their origin to the zealous labours of two learned and pious clergymen of the Church of England, of the name of Wesley: they were brothers, John and Charles. In the year 1729, they began, whilst at college, to manifest a more than usual zeal, first for the salvation of their own souls, and then for the conversion of others. In this holy work they were shortly joined by other members of the University; and in the furtherance of their objects, they observed so much *method* and strictness, that some wag of a student, recollecting either the rigid forms of a number of men formerly found in the Roman Catholic Church, bearing this appellation, or, which is more likely, calling to mind an ancient sect of Physicians, founded by Themison, who were so denominated, gave the Wesleys and their religious friends the nick-name of *Methodists*. In course of time, the name became so familiar, that now it is admitted by themselves as their distinguishing appellation. From having become a term of reproach amongst Christians, except with the bigoted, the prejudiced, the profane or the ignorant, the term Methodist properly conveys no other idea but that of a member of one of a respectable body of Christians. It is still, however, customary with some persons to brand every man with the name of Methodist, who displays a more than ordinary degree of concern for the eternal interests of mankind; just as they call every man an enthusiast, who has more zeal in religion than falls to the lot of the mere man of the world, or the dry maxims of a formal Christian profession.

1. The Methodists maintain the total fall of man in Adam, and his utter inability to recover himself, or to take one step towards his recovery, "without the grace of God preventing him, that he may have a good will, and working with him when he has that good will."

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2. They are sometimes called *Arminians*, and hold general redemption. They assert "that Christ, by the *grace* of God, tasted death for every man." This *grace* they call *free*, as extending itself *freely* to all.

3. They hold Justification by Faith. "Justification," says Mr. Wesley, "sometimes means our acquittal at the last day. But this is altogether out of the present question; for that justification whereof our articles and homilies speak, signifies present forgiveness, pardon of sins, and consequently acceptance with God, who therein declares his righteousness, or justice and mercy, by or for the remission of the sins that are past, saying, I will be merciful to thy unrighteousness, and thine iniquities I will remember no more. I believe the condition of this is faith (Rom. iv. 5, &c.); I mean, not only, that without faith we cannot be justified; but also, that as soon as any one has true faith, in that moment he is justified. Faith, in general, is a divine supernatural evidence, or conviction, of things not seen, not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence, or conviction, that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins; that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him."

This faith, Mr. Wesley affirms, "is the gift of God. No man is able to work it in himself. It is a work of omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation, and none can create a soul anew, but he who at first created the heavens and the earth. It is the free gift of God, which he bestows not on those who are worthy of his favour, not on such as are previously holy, and so fit to be crowned with all the blessings of his goodness, but on the ungodly and unholy; on those who, till that hour, were fit only for everlasting destruction; those in whom was no good thing, and whose only plea was, God be merciful to me a sinner. No merit, no goodness in man, precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a sense of mere sin and misery; and to all who see and feel, and own, their wants, and their utter inability to remove them, God freely gives faith, for the sake of him in whom he is always well pleased.

"Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed, that entire sanctification goes before our justification, at the last day. It is allowed also that repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity."

Mr. Wesley maintained, also, *salvation in general* by faith only. "By salvation I mean," says he, "not barely according to the vulgar notion, deliverance from hell, or going to

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heaven, but a present deliverance from sin; a recovery of the divine nature; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation. Now, if by salvation we mean a present salvation from sin, we cannot say holiness is the condition of it; for it is the thing itself. Salvation, in this sense, and holiness, are synonymous terms. We must therefore say, 'we are saved by faith.' Faith is the condition of this salvation; for without faith we cannot be thus saved."

Mr. Wesley, speaking of the witness of the spirit, says, "The testimony of the spirit is an inward impression on the soul, whereby the spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. The *manner* how the divine testimony is manifested to the heart, I do not take upon me to explain. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt the shining of the sun, while he stands in the full blaze of his beams."

4. The Methodists maintain, that, by virtue of the blood of Jesus Christ, and the operations of the Holy Spirit, it is their privilege to arrive at that maturity in grace, and participation of the divine nature, which excludes the love of sin from the heart, aud fills it with perfect love to God and man. This they denominate *Christian perfection.*

There is only one condition previously required of those who desire admission into this society, namely, a desire to flee from the wrath to come, to be saved from their sins. But in order to continue therein, it is expected that all the members should continue to evidence this desire of salvation. First, by doing no harm, by avoiding evil of every kind; such as taking the name of God in vain, profaning the sabbath, drunkenness, fighting, and broiling, brother going to law with brother, dealing in unaccustomed goods, taking unlawful interest, speaking evil of magistrates and ministers, acting unfairly, costly dress, fashionable amusements, borrowing money without a probability of returning it, or taking up goods without a probability of paying for them, &c. Secondly, by doing good according to their ability, as they have opportunity, to all men: to their bodies, by feeding the hungry, clothing the naked, and visiting or helping them that are sick or in prison; to their souls, by instructing, reproving, or exhorting, all they have any intercourse with. By doing good, especially to them that are of the household of faith, employing them in preference to others, and by this means assisting each other in business; by diligence and frugality in their temporal concerns; by perseverance, and patiently enduring reproach, &c. Thirdly, by attending on all the ordinances of God: such as the public worship of God; the minis-

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try of the word, either read or expounded; the Lord's Supper; family and private prayer; searching the Scriptures, fasting, &c. These are the general rules of the society. If any of the members do not observe them, or habitually break any of them, they are admonished, and borne with for a season; but if they repent not, expulsion follows.

A number of these societies, united together, form what is called a circuit. To one circuit, two or three preachers are appointed, one of whom is styled the superintendant; and this is the sphere of their labour for at least one year, but never more than two years. A number of these circuits form a district. A preacher is appointed by the annual conference to superintend the district, called *Presiding Elder*. It is his duty to visit each circuit once a quarter, and hold quarterly meetings. These meetings generally commence on Saturday, when a sermon is preached, to the members assembled, from the different parts of the circuit. After sermon they hold a quarterly conference, composed of local preachers, stewards, exhorters and leaders. Here they receive appeals from any of the members that have been expelled, and recommend candidates to an annual local conference, to preach, and to receive license to transact necessary business. The next morning, a love-feast is held, after which one (or more) sermon is preached, and the sacrament is administered.

The Methodist Episcopal church in the United States is divided into twelve annual itinerant conferences. They now have three bishops, one of whom presides over these conferences, consisting of travelling preachers; and none are eligible to a seat in the conference, until they have travelled two years. From these conferences they receive their appointments.

They have a general conference, which is held once in four years, which consists of delegates from each annual conference. It is generally held at Baltimore.

Class Meetings are each composed of from twelve to twenty persons, one of whom is styled the leader. When they assemble, which is once a week, the leader gives out a few verses of a hymn, which they join in singing. He then makes a short prayer; after which he converses with each member respecting Christian experience, gives suitable advice to all, and concludes by singing and praying.

Band Meetings consist of about three or four members, who are nearly of the same age, in nearly similar circumstances, and of the same sex, who meet together once a-week, in order to speak their minds more freely than it would be agreeable to do in a promiscuous assembly of members, such as a class meeting. The meeting is conducted in nearly the same manner as a class-meeting. At stated periods, those who meet in these private bands, meet all together, forming a public or select band, when, after singing and prayer, any of the mem bers are at liberty to rise and speak their experience. After a few

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of them have spoken, the meeting, as usual, is concluded by singing and prayer.

Watch-nights are rather similar to the vigils of the ancients, which they kept on the evenings preceding the grand festivals. They are held once a year. On these occasions, three or four of the preachers officiate, and a great concourse of people attend. The service commences between eight and nine at night. After one of the ministers has preached, the rest pray and exhort, giving out at intervals suitable hymns, which the congregation join in singing till after twelve o'clock, when they usually conclude.

Love-feasts are held quarterly, which are designed particularly for the members of their own church. No person is admitted, who is not a member, above twice or thrice. The meeting begins with singing and prayer. Afterwards, small pieces of bread, or plain cake, and some water, are distributed ; and all present eat and drink together, in token of their Christian love to each other. Then, if any persons have any thing particular to say concerning their present Christian experience, or the manner in which they were first brought to the knowledge of the truth, they are permitted to speak ; when a few of them have spoken, a collection is made for the poor, and the meeting is concluded with singing and prayer. This institution has no relation to the Lord's Supper. The elements of the Lord's Supper are bread and wine ; but at the love-feasts, bread and water only are used. The Methodists consider the former as a positive institution, which they are bound to observe as Christians ; the latter as merely prudential. They have also numerous *prayer-meetings*, at which it frequently happens that some one will give an *exhortation* to the people.

Their Funds.—They have a small fund located in Philadelphia, called the Charter-fund. The avails of it go to the support of the travelling Preachers ; together with the profits arising from the sale of Books which are published by them. They have an increasing book-establishment located at New-York, which furnishes their Societies with books throughout the United States.

Their Salaries.—Each travelling Preacher is allowed 100 dollars—If married, his wife is allowed $100. Each child under 7 years, $16—over 7 and under 14 years, $24. They have collections in each class once a quarter, and in their congregations. Those Preachers who are superanuated are allowed the same as when they travelled. The widows of those Preachers who have died in the travelling connection, continue their claim. Though they are allowed what is above stated, yet if their funds and collections are not sufficient to pay them in full, they have no demand. Their twelve Conferences are divided into seventy-four Districts, which are under the care of seventy-four Presiding Elders. In these districts six hundred and sixty-three circuits and stations are included.

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The number of Methodists in the United States, according to their Minutes of 1823, are 312,540. They have 1226 travelling Preachers, besides nearly four thousand local preachers. In 1769 the first regular Methodist Preacher came to America—their first conference was held in 1773.

THE WHITFIELDIAN, OR CALVINISTIC METHODISTS,

Are an extremely numerous sect of Christians; and, in general, form a very respectable body of men. About the year 1741, or soon after Mr. Whitfield's second return from America, which in the course of his life he is said to have visited seven times, he entirely separated from Mr. Wesley and his friends, "because he did not hold the decrees." Those who held general redemption, had no desire to separate, but those who believed particular redemption, being determined to have no fellowship with men that "were in such dangerous errors," would not hear of any accommodation. So that, from the difference of the doctrines which each party maintained respecting the decrees of God and free-will, the body of Methodists, already immense, divided into two separate communions, the *Calvinistic* and the *Arminians*; these holding *general*, and those *particular* redemption.

Many of the modern Calvinistic Methodists do not follow all the rigid notions of Calvin; but endeavour to soften down and explain away the doctrine of the absolute predetermined reprobation of a large portion of the human species.

Some, however, are so liberal in their opinions respecting the divine decrees, as to embrace what is called *Baxterianism*, from the celebrated puritan divine Richard Baxter, whose book, entitled "A Call to the Unconverted," will live as long as the English language is known, or Christian piety is revered.

Mr. Baxter's design was to reconcile Arminianism and Calvinism; and, for this purpose, he formed a middle scheme between those systems. With Calvin, he taught that God had selected some whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination allow, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert, that all men are in a state capable of salvation. Mr. Baxter maintains, that there may be a certainty of perseverance here; and yet, he doubts whether a man may not possess so weak a degree of saving grace, as again to lose it.

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KILHAMITES, OR NEW CONNEXION METHODISTS.

In the year 1797, a separation took place of several members from the old Wesleyan connexion.

The Methodist New Connexion declare the grounds of this separation to be *church-government and discipline*, and not doctrines. They object to the Old Methodists, for having formed a hierarchy, or priestly corporation; and they say, that in so doing, they have robbed the people of those privileges, which, as members of a Christian church, they are entitled to by reason and Scripture. The New Connexion, have, therefore, attempted to establish every part of their church government on popular principles, and profess to have united, as much as possible, the ministers and the people in every department of it.

These Methodists are upon the increase, but not with a rapidity usually attendant on their elder brethren. Their present numbers are about 7000, or 8000.

THE MORAVIANS, OR UNITED BRETHREN.

This sect deserves to be ranked amongst the most respectable and valuable of all the Dissenters from the established church in Great Britain. By their own account, this community derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct people ever since the year 1457, when, separating from those who took up arms in defence of their protestations against Popish errors, they formed a plan for church-fellowship and discipline, agreeable to their insight into the Scriptures, and called themselves, at first, *Fratres Legis Christi*, or Brethren after the Law of Christ, and afterwards, on being joined by others of the same persuasion in other places, Unitas Fratrum, or Fratres Unitatis. By degrees they established congregations in various places, and spread themselves into Moravia and other neighbouring states.

Though the brethren acknowledge no other standard of truth than the sacred Scriptures, they in general profess to adhere to the Augsburg Confession of Faith. Both in their Summary of Christian doctrine (which is used for the instruction of their children,) and in their general instructions and sermons, they teach the doctrine of the Trinity, and in their prayers, hymns, and litanies, address the Father, Son, and Holy Ghost, in the same manner as is done in other Christian churches. Yet they chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest to man. They recommend love to him, as the constraining

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principle of the Christian's conduct; and their general manner is more by beseeching men to be reconciled to God, than by alarming them by the terrors of the law, and the threatenings against the impenitent, which they, however, do not fail occasionally to set before their hearers.

All the great festivals celebrated in other Protestant churches, are attended to by them with due solemnity; and, during the whole of the Passion-week, they have daily services for the contemplation of our Lord's last discourses and sufferings. On Maunday Thursday they celebrate the Lord's Supper, and also on every fourth Sunday throughout the year. They have prescribed forms of prayer for baptisms, both of children and adults, and for burials; a litany, which is read every Sunday morning, and one for early service on Easter-morning, besides others which they call liturgies, and which are chiefly sung and chaunted.

Some of their services consist entirely in singing, (the whole congregation joining,) when a succession of verses forms a connected contemplation of some Scripture subject. Two texts of Scripture are appointed for every day in the year. Their ordination services, their manner of celebrating the Lord's Supper, and other church transactions, peculiar to themselves, are very solemn and impressive. Their chapels are without pews, but have moveable benches. Plainness, neatness, and convenience, are their chief study in their construction. Persecutions originally, and afterwards inclination, caused the Moravian Brethren to have a predilection for forming settlements, where they may live without disturbance, and in which their children and young people are not exposed to the alurements of vice, nor obliged to see and hear the conduct and language of the profane and dissolute. In these settlements they have separate houses for single men, single women and widows. In these houses, all persons who are able, and have not an independent support, labour in their own occupation, and contribute a stipulated sum for board and lodging. Community of goods, does not, nor ever did, exist among them, though it has been often reported and very generally believed. Even the contributions towards their charitable establishments and missions are perfectly voluntary.

Their church is episcopal; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority. The Moravian Church, from its first establishment, has been governed by *Synods*, consisting of deputies from all the Congregations, and by other subordinate bodies, which they call *Conferences*. According to their regulations, episcopal ordination, of itself, does not confer any power to preside over one or more congregations; and a bishop can discharge no office except by the appointment of a Synod, or of its delegate, the elder's conference of the unity. Presbyters among them can perform every function

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the bishop, except ordination. Deacons are assistants to Presbyters, much in the same way as in the Church of England. Deaconesses are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness; but they are not permitted to teach in public, and far less to administer the sacraments. They have also *Seniores Civiles*, or lay-elders, in contradistinction to spiritual elders or bishops, who are appointed to watch over the constitution and discipline of the unity of the brethren, &c. The Synods are generally held once in seven years, and besides all the bishops, and the deputies sent by each congregation, those women who have appointments as above described, if on the spot, are also admitted as hearers, and may be called upon to give their advice in what relates to the ministerial labour among their own sex; but they have no decisive vote in the Synod. The votes of all the other members are equal. In questions of importance, or of which the consequence cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide: but recourse is had to the *lot*, which, however, is never made use of except after mature deliberation and prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

The Synod takes into consideration the inward and outward state of the unity, and the concerns of the congregations and missions, and takes cognizance of errors in doctrine, or deviations in practice, &c. Towards the conclusion of every Synod, a kind of executive board is chosen, which is called the *Elders' Conference of the Unity*. At present it consists of thirteen elders, and is divided into four committees, or departments. 1. The *Missions'* department. 2. *Helpers'* department. 3. The *Servants'* department. 4. The *Overseers'* department.

Besides this general *Conference of Elders*, which superintends the affairs of the whole unity, there is a conference of elders belonging to each congregation; which directs its affairs, and to which all the members of the congregation are subject. This body, which is called the "*Elders Conference of the Congregation*," consists, 1. of the *Minister*; 2. of the *Warden*; 3. of a *Married Pair*, who care particularly for the spiritual welfare of the married people; 4. of a *Single Clergyman*, to whose care the single men and boys are more particularly committed; and 5. of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who, in this conference, have equal votes with the men. *The Elders' Conference of each Congregation* is answerable for its proceedings to the *Elders' Conference of the Unity*; and visitations from the latter to the former, are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church. In every country they have superintendants of their congregations in it, whom they call *Provincials*. These

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are generally bishops, but a priest is likewise eligible to that office.

In *marriage* they may form a connection with those only who are of their own communion. The brother who marries a person not of their congregation, is considered as having quitted their church-fellowship. There is, however, no objection to a sister's marrying a person of approved piety in another communion; and some, by express license, are permitted still to join in their church ordinances, as before. A brother may make his own choice of a partner in society, and both parties may reject the proposals made to them; but as all intercourse between the different sexes is less frequent among them than elsewhere, and few opportunities of forming particular attachments are found; they usually rather refer the choice to their friends and intimates, than decide for themselves. As the lot must be cast to sanction their union, each receives his partner as a divine appointment; and, however strange this method may appear, there are perhaps no where fewer unhappy marriages to be found than among the brethren. In their settlements, at all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

What chiefly characterizes the Moravians, and holds them up to the attention and admiration, and for the example of all others, is their missionary zeal. In this they are superior to every other body of Christians whatever. Their missionaries are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not several of them in the mission. Their zeal is calm, steady, and persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none.

SWEDENBORGIANS, OR NEW JERUSALEM CHURCH.

This sect owes its origin to one of the most extraordinary men that has existed in modern times: the late Honourable Baron Swedenborg, the son of a pious bishop of West Gothnia, in Sweden, born at Stockholm in 1689, and who died in London in the year 1772, after a life spent in the acquirement of almost every species of human learning, and the propagation of religious doctrines unlike every thing the Christian world had before been accustomed to.

The following extract of a letter, written by the baron himself, will serve to convey an idea of the nature of his supposed mission, and of his own personal character.

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"In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of assessor in the metallic college, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it, as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the nobles of the equestrian order, in the triennial assemblies of the states.

"Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of low estimation when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown *Arcana*, that have been either seen by me, or revealed to me, concerning HEAVEN and HELL; the state of men after death; the true worship of God; the spiritual sense of the Scriptures; and many other important truths tending to salvation and true wisdom."

The first, and leading doctrine of this church, as inculcated in the writings of the Baron, relates to the person of Jesus Christ; and to the redemption wrought, not purchased, by him. On this subject, it is insisted, that Jesus Christ is Jehovah, manifested in the flesh, and that he came into the world to glorify his human nature, by making it one with the divine. It is, therefore, insisted further, that the *humanity* of Jesus Christ is itself divine, by virtue of its indissoluble union with the indwelling Father, and that thus, as to his humanity, He is the Mediator between God and man, since there is now no other medium of God's access to man, or of man's access to God, but this *Divine Humanity*, which was assumed for this purpose. Thus it is taught, that in the person of Jesus Christ dwells the whole Trinity of Father, Son, and Holy Spirit; the Father constituting the soul of the above humanity, whilst the humanity itself is the Son, and the divine virtue, or operation proceeding from it, is the Holy Spirit, forming altogether one God, just as the soul, the body, and operation of man, form one man.

On the subject of the redemption wrought by this Incarnate God, it is taught, that it consisted not in the vicarious sacrifice

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of one God, as some conceive, to satisfy the justice, or, as others express it, to appease the wrath of another God, but in the real subjugation of the powers of darkness and their removal from man, by continual combats and victories over them, during his abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the thus glorified humanity of this combatting God.

2. The sense of the letter of the holy word, says he, is the *basis*, the *continent*, and the *firmament*, of its spiritual and celestial senses, being written according to the doctrine of correspondencies between things spiritual and things natural; and thus designed by the Most High as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men.

3. A *third* distinguishing doctrine, which marks the character of the writings of Baron Swedenborg, is the doctrine relative to *life*, or to that rule of conduct on the part of man which is truly acceptable to the Deity, and at the same time conducive to man's eternal happiness and salvation, by conjoining him with his God. This rule is taught to be simply this, "*to shun all known evils as sins against God, and at the same time to love, to cherish, and to practice whatsoever is wise, virtuous, and holy, as being most agreeable to the will of God, and to the spirit of his precepts.*"

4. A *fourth* distinguishing doctrine, inculcated in the same writings, is the doctrine of *Co-operation*, on the the part of man, with the Divine Grace or agency of Jesus Christ. On this subject it is insisted that man ought not indolently to hang down his hands, under the idle expectation that God will do every thing for him in the way of Purification and Regeneration, without any exertion of his own; but that he is bound by the above law of co-operation, *to exert himself*, as if the whole progress of his purification and regeneration depended entirely on his own exertion; yet, in exerting himself, he is continually to recollect, and humbly to acknowledge, that all his power to do so is from above. It is insisted, on this interesting subject, that the doctrine of co-operation supplies no ground for the establishment of man's *merit* and *independence on the divine aid*, since it is continually taught in the writings in question, that all man's freedom, as well as his power of co-operation, is the perpetual gift of the most merciful and gracious God.

5. A *fifth*, and last distinguishing doctrine taught in the theological writings of our author, relates to man's connexion with the other world, and its various inhabitants. On this subject it is insisted, not only from the authority of the sacred Scriptures, but also from the experience of the author himself, that every man is in continual association with angels and spirits, and that without such association he could not possibly think, or exert any living faculty. It is insisted further, that man, according to his life in the world, takes up his eternal abode, either with angels of light, or with the spirits of darkness; with the former,

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if he is wise to live according to the precepts of God's holy word, or with the latter, if, through folly and transgression, he rejects the counsel and guidance of the Most High.

ARIANS, a denomination which arose about the year 315, and owed its origin to Arius, presbyter of Alexandria, a man of subtle turn, and remarkable eloquence. He maintained that the Son was totally and essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operations the Almighty Father formed the universe, and therefore inferior to the Father both in dignity and nature. He added that the Holy Spirit was of a nature different from that of the Father and of the Son.

The modern Arians, to prove the subordination and inferiority of Christ to God the Father, argue thus: 1. That in the scripture the Father is styled *the one, or only God:* Matth. xix. 17; Matth. xxiii. 9; Mark, v. 7; Eph. iv. 6; Matth. xxvii. 46; John, xx. 17; John xiv. 28; John xvii. 3—5, 11, 21, 24, 25; 1 Cor. viii. 6; Ephes. iv. 6. 2. That there are numerous texts of scripture, in which it is declared that religious worship is referred to the Father only. Matth. iv. 10; John, iv. 23; Acts, iv. 24; 1 Cor. i. 4.

SOCINIANS, a denomination which appeared in the 16th century, followers of Lelius Socinus and Faustus Socinus, his nephew. Their principal tenets are: 1. That the holy scriptures are to be understood or explained in such a manner as to render them conformable to the dictates of right reason and sound philosophy. 2. That Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary, was the true Messiah, and the chief of the prophets—that before he commenced his ministry, he was taken up into heaven, and instructed fully in the object of his mission: after which he returned to earth, to promulgate a new rule of life—to propagate divine truth by his ministry, and to confirm it by his death: in reward for which he is raised to dominion and glory. 3. That those who believe and obey the voice of this divine teacher, (which is in the power of every one) shall, at the last day, be raised from the dead and made eternally happy; while on the other hand the wicked and disobedient shall be tormented and destroyed.

This denomination differ from the Arians in the following particulars:—The Socinians assert that Christ was simply a man, and consequently had no existence before his appearance in the world. The Arians maintain that Christ was a super-angelic being, united to a human body; that, though himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say that the Holy Ghost is the power and wisdom of God, which is God. The Arians suppose that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.

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FREE-THINKING CHRISTIANS are a sect of Unitarians, who sprung up in London, about ten or twelve years ago. With the Unitarians they deny the divinity of Christ's person, but believe in the divine character or nature of his mission as a teacher of religion. They regard the New Testament as the only authentic rule of faith and practice. They believe the church of God to consist of an assembly of men, believing the truth of Christianity, and united under the authority of Jesus, in the bonds of Christian fellowship. They reject Baptism, the Lord's Supper, and public social worship. In their assemblies, therefore, they have neither singing nor prayer; and they renounce all those doctrines usually termed orthodox in other societies, as the Trinity, the Atonement, original sin; the existence of devils, and of both good and evil spirits or angels; the eternity of future punishments; the immateriality and immortality of the soul; the inspiration of the bible "as a book," though they admit the origin of revelation, and the miracles, and other parts of the sacred sc iptures.

Their public meetings are conducted after the manner of an ordinary Debating or Philosophical Society; and they frequently differ in their opinions amongst themselves. They sit in their meetings with covered heads, like the Quakers, and make very free in censuring, if not condemning, all other sects of Christians whatever, being extremely lavish in their abuse of the priesthood.

DESTRUCTIONISTS, a denomination who teach that the final punishment threatened in the gospel to the wicked and impenitent, consists not in eternal misery, but in a total extinction of being; and that the sentence of annihilation shall be executed with more or less torment, in proportion to the greater or less guilt of the criminal. They take for granted that the scripture word *destruction*, means annihilation.

In defence of this system it is argued, that there are many passages of scripture in which the ultimate punishment to which wicked men should be adjudged, is defined in the most precise terms, to be an everlasting *destruction*. They say that *eternal punishment*, which is opposite to *eternal life*, is not a state of perpetual misery, but total and "*everlasting destruction from the presence of the Lord*," which is "*the second death*," from which there is no resurrection.

Against this scheme it is urged. 1. That the punishment of annihilation admits of no degrees. 2. That this destruction is not described as the end, but the beginning of misery. 3. That the punishment of the wicked is to be the same as that of fallen angels. Matth. xxv. 41—6. As the happiness of the just does not consist in eternal *being*, but well-being, so the punishment of the wicked requires the idea of eternal suffering to support the contrast.

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ANTINOMIANS. They derive their name from *anti*, against, and *nomos*, law, as being against the moral law; not merely as a covenant of life, but also as a rule of conduct to believers. The Antinomians took their origin from John Agricola, about the year 1538, who taught that the law is no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it. That the sins of the elect are so imputed to Christ, as that though he did not commit them, yet they became actually his transgressions, and ceased to be theirs; that Christ's righteousness is so imputed to the elect, that they ceasing to be sinners, are as righteous as he was. Antinomians also hold, that an elect person is not in a condemned state while an unbeliever, and should he happen to die before God call him to believe, he would not be lost. The following are some of the principal texts from whence these sentiments were defended. 2 Cor. v. 21; Rom. viii. 33; Heb. viii. 12; Rom. viii. 28.

JUMPERS, so called from their practice of jumping during the time allotted for religious worship and instruction. They originated in Wales, about the year 1760. They persuade themselves that they are involuntarily acted upon by some divine impulse; and being intoxicated with this imaginary inspiration, they utter their rapture and their triumph with great wildness and incoherence; with great jesticulation and vociferation; and they ultimately begin to laugh and sing, dance and jump, in all directions, males and females commingled in one general mass, in the mean time calling out, in the hoarsest and coarsest manner possible, *gogoniant! gogoniant! glory! glory!*

DUNKERS, a denomination which took its rise in the year 1724. It was founded by Conrad Peysal, a German, who, weary of the world, retired to an agreeable solitude, within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made proselytes.

Their habit seems peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash, or girdle, round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments: for the brethren and sisters do not meet together even at their devotions. They live chiefly upon roots and other vegetables; the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. Dunkers allow of no intercourse between the brethren and sisters, not even by marriage.

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The principal tenet of the Dunkers appears to be this: That future happiness is only to be attained by penance and outward mortifications in this life; and that as Jesus Christ by his meritorious sufferings became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, should work out his own salvation. They are charged with holding the doctrine of supererogation: they deny the eternity of future punishments, and believe that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are so far humbled as to acknowledge God and Christ, are received to felicity; while those who contiuue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made eventually happy. They also deny the imputation of Adam's sin to his posterity. So that they are Universalists. But they disclaim violence, even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than to go law; on which account they have been called the *harmless* Dunkers.

HOPKINSIANS, or HOPKINTONIANS, so called from the Rev. Samuel Hopkins, D. D. pastor of the first Congregational church at Newport, Rhode-Island. The following is a summary of their distinguishing tenets, with a few of the reasons by which they are supported.

1. That all true holiness consists in *disinterested benevolence*. The law of God is the standard of all moral rectitude, or *holiness*. This is reduced into love to God and to our neighbour; and universal good will comprehends all the love to God, our neighbour, and ourselves, required in the divine law, and therefore must be the whole of holy obedience.

2. That all sin consists in *selfishness*. By this is meant an interested affection, by which a person sets himself up as the supreme, or only object of regard; and nothing is lovely in his view, unless suited to promote his private interest. This self-love is, every degree of it, enmity against God: it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and the source of all idolatry and false religion. It is the foundation of all covetousness and sensuality; of all falsehood, injustice, and oppression; as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speaking: and every thing contrary to the divine law, is briefly comprehended in this fruitful source of iniquity, *self-love*.

3. That there are no promises of regenerating grace made to the actions of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really fulfil no duty when they attend on the externals of religion.

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4. That the impotency of sinners, with respect to believing in Christ, is not natural, but *moral:* for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse; and it is the very thing wherein our wickedness consists.

5. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, *even though God should cast him off for ever;* which however neither implies love to misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it; and the judge of all the earth cannot but do right. Gen. xviii. 25. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through Christ's redemption.

6. That the infinitely wise and holy God has exerted his omnipotent power, in such a manner as he proposed should be followed with the existence and entrance of *moral evil* in the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations.

7. That the introduction of *sin* is, upon the whole, for the general *good.* For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good: and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures.

8. That repentance is *before* faith in Christ. By this is not intended, that repentance is before a speculative belief of the being and perfections of God and of the person and character of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his meditation and atonement. So Christ commanded, *Repent ye, and believe the gospel;* and Paul preached *repentance towards God, and faith toward our Lord Jesus Christ.* Mark i. 15. Acts xx. 21.

9. That, though men became sinners by Adam, according to a divine constitution, yet they were, and are accountable for no sins but personal: for, (1.) Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore, they did not sin at the same time he did. (2.) The sinfulness of that act could not be *transferred* to them afterwards: because the sinfulness of an act can no more be transferred from one person to another, than an act itself. (3.) Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion*

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of his posterity's being sinners. Adam sinned, and now God brings his posterity into the world sinners.

10. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For personal righteousness cannot be transferred from one person to another; nor personal sin, otherwise the sinner would be innocent and Christ the sinner.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim, since the world will make distinctions, to be called the *Hopkinsian Calvinists.*

SHAKERS, or SHAKING QUAKERS, a sect which originated in Lancashire, England, with James Wadley, a tailor, and his wife Jane. They pretended to extraordinary visions and new revelations, which however gradually subsided, till a new impetus was given by Anne Lee, who became a distinguished leader of this denomination. She was received and acknowledged by the Shakers as the first mother, or spiritual parent, in the line of the females, and the second heir in the covenant of life, according to the present display of the gospel. In 1774, she, and a number of her followers, set sail from Liverpool for New-York. Being joined by others here, they settled near Albany, where they have spread their opinions, and increased to a considerable number.

The tenets on which the Shakers most dwell, are those of human depravity, and of the miraculous effusion of the Holy Spirit. Their leading practical tenet is the abolition of *marriage*, or indeed the total separation of the sexes. They assert that the day of judgment is past, and consider their testimony as a new dispensation, which they call *Christ's second appearance.* They maintain that it is unlawful to take oaths, game, or use compliments to each other. In their worship they practice a regular, solemn, uniform *dance*, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music. They practice a community of goods, and hold that nothing short of this union in all things, both spiritual and temporal, can constitute a true church. The government of the Society is vested in a ministry, consisting of male and female.

In the beginning of the year 1780, the Society consisted of only ten or twelve persons, all of whom came from England. At present, the first and largest Society is at New-Lebanon, in the state of New-York, and consists of between 500 and 600 persons. There is also one at Watervliet, near Albany, containing upwards of 200 persons. One at Hancock, in the state of Massachusetts, containing about 300 members. One at Tyringham, in the same state, containing about 100 members. One

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at Enfield, Connecticut, which contains about 200 members. One at Harvard, in the state of Massachusetts, which contains about 200 members. One at Shirley, containing about 150 members. There are, in addition to the above, four distinct Societies in New-Hampshire and Maine, containing upwards of 750 members, and five in the Western States, containing about 1700 members. The number of believers, both in the Eastern and Western States, exceed 4000.

The SANDEMANIANS, or Glassites, so called from Mr. Sandeman, an elder in one of these churches. Their leading sentiments are, 1. That justifying faith is no more than a simple belief of the truth, or the divine testimony passively received. 2. That this divine testimony is in itself sufficient ground of hope, to those who believe it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

The principal practices in which they differ from other denominations are as follows: They administer the Lord's supper every Sabbath. They make weekly collections before the Lord's supper, for the support of the poor, &c. In the interval between their morning and afternoon service, they have their *love-feasts*, of which every one is required to partake. At these love-feasts, and on the admission of a new member, they use the kiss of charity, or the saluting each other with a holy kiss, a duty they believe expressly enjoined—Rom. xvi. 16, and in 1 Cor xvi. 20. They also practice washing each other's feet, for which usage they allege John xiii. 14, 15. They hold to community of goods, so far as that every one is to consider what he hath liable to the calls of the poor and of the church. With excommunicated persons they hold it unlawful either to eat or drink.

Mr. Sandeman came to New-England and settled a society at Boston, Danbury, &c. He died at Danbury in 1771.

The SOUTHCOTTIANS, or followers of the late Joanna Southcott. This poor woman set forth that she was divinely inspired, and had a commission to announce to the world the speedy reign of Christ upon earth. She even pretended to have been miraculously pregnant of the divine Shiloh; but alas! the poor woman expired before her delivery; and when her body was opened, no appearance of a child could be found.

WILKINSON, Jemima, an American female of some notoriety. She asserted that in 1776, she was taken sick, and actually died, and her soul went to reside in Heaven. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher. She pretended to foretel future events, to discern the secrets of the heart, and to have the power of healing diseases. She acknowledged no other name but that of *Universal Friend*.

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UNIVERSALISTS are those who suppose that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, *all* shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. They teach that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercey; that it is a mean of humbling, subduing, and finally reconciling the sinner to God. They suppose that the words eternal, everlasting, &c. as they sometimes apply to the things which have ended, so they cannot apply to endless misery. They say this doctrine is most consonant to the perfections of the Deity, most worthy of the character of Christ, and that the scriptures cannot be reconciled upon any other plan.

The arguments used by Universalists are, 1. Christ died not for a select number of men only, but for mankind *universally*: for, say they, the scriptures are full on this point. 1 Thes. v. 10; 1 Cor. xv. 3: Rom. v. 6; Pet. iii. 18; John i. 29; John iii. 16, 17; 1 John ii. 2; Heb. ii. 9. 2. It is the purpose of God, that mankind universally, in consequence of the death of his son Jesus, shall certainly and finally be saved. Rom. v. 12; Rom. viii. 19, 24; Col. i. 19, 20; Eph. iv. 10; Eph. i. 9, 10; 2 Tim. i. 4. 3. As a mean for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. 1 John iii. 8; John i. 29; Matth. i. 21; Psalm viii. 5, 6; Heb. ii. 6, 9; Phil. ii. 9, 11; 1 Cor. xv. 24, 29.

Their opponents observe that the scriptures expressly declare that the punishment of the finally impenitent shall be eternal. Matth. xvii. 8; Matth. xxv. 41, 46; Mark ix. 43; Rev. xiv. 11; 2. Thes. i. 9; Eph. ii. 17; Jude 13; Rev. ix. 3; Rev. xx. 10; Matth. xii. 31, 32; Luke xii. 10; Mark iii. 29; 1 John v. 16; Heb. i. 4, 6; Heb. x. 26, 27; Matth. xxvi. 24; Mark ix. 45, 46.

MENNONITES, a sect of Baptists, who are said to believe that the New Testament is the only rule of faith; that the terms person and Trinity are not to be used when speaking of the Father, Son, and Holy Ghost; that the first man was not created perfect, (all Mennonites may not unite in this belief); that it is unlawful to take oaths or to wage war upon any occasion; that infants are not the proper subjects of baptism; and that ministers of the gospel ought not to receive salaries. They maintain that practical piety is the essence of religion, and debar none from their assemblies who lead pious lives. In their private meetings every person has liberty to speak. The Mennonites in Pennsylvania do not baptize by immersion, their common method is to baptize the person kneeling, the minister holds his hands over him, into which the deacon pours water, through which it runs on the head of the baptized, after which succeeds the imposition of hands and prayer.

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MILLENNARIANS, those who believe that Christ will reign personally on earth for a thousand years with the saints, before the end of the world and after the first resurrection. The ancient Millennarians held that after the coming of Antichrist, and the destruction which will follow, there shall be a first resurrection of the just alone; that all who shall be found on earth, good and bad, shall remain alive: that Jesus Christ will then descend from heaven in his glory. That Jerusalem will be rebuilt as described in Revelation, chap. xxi. and Ezekiel xxxvi. chap. and that Christ will here establish his kingdom and reign with the prophets and saints for a thousand years, who will enjoy perfect felicity. The following are some of the texts which refer to this subject. Mat. xiii. 41, 43. Luke xvii. 29, 30. Acts iii. 21. Heb. i. 11, 12. 2 Pet. iii. 13. Rev. xx. 4. 6. Dan. ii. 35. However the Millennarians may differ among themselves respecting the nature of this great event, it is agreed on all hands, that such a revolution will be effected in the latter days, by which *vice*, and its attendant *misery*, shall be banished from the earth; that the dissensions and animosities by which the religious world has been agitated, will then cease to exist.

THE ATHEISTS.

The Atheists are those who deny the existence of a God: this is called speculative Atheism. Professing to believe in God, and yet acting contrary, is called practical Atheism. Absurd and irrational as Atheism is, it has had its votaries and martyrs. The open avowal of Atheism by several of the leading members of the French Convention seems to have been an extraordinary moral phenomenon.

Archbishop Tillotson justly observes, that speculative Atheism is unreasonable upon five accounts. 1. Because it gives no tolerable account of the existence of the world. 2. It does not give any reasonable account of the universal consent of mankind in this apprehension that there is a God. 3. It requires more evidence of things than they are capable of giving. 4. The Atheist pretends to know that which no man can know. 5. Atheism contradicts itself.

Under the first of these he thus argues—"I appeal to any man of reason whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance. Was ever a considerable work, in which there was required a great variety of parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out on the

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ground, before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance, as the great volume of the world? How long might a man be in sprinkling colours upon canvass with a careless hand, before they would happen to make an exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, who should be sent out from several remote parts of England, wander up and down before they would meet on Salisbury plain, and fall into rank and file in the exact order of an army? And, yet, this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster might with as good reason maintain (yea with much better, considering the vast difference betwixt that little structure and the huge fabric of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin) the materials of that building, the stone, mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them now, so close compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say, that the world was made by chance, or that the first men grew up out of the earth as plants do now. For, can any thing be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration of it."

THE DEISTS.

The Deists are a class of people, whose distinguishing character it is, not to profess any particular form or system of religion; but only to acknowledge the existence of a God, and to follow the light and law of Nature, rejecting revelation and op-

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posing Christianity. The name of deists seems to have been first assumed, as the denomination of a party, about the middle of the 16th century, by some gentlemen in France and Italy, who were desirous of thus disguising their opposition to Christianity by a more honourable appellation than that of atheists. Viret, an eminent reformer, mentions certain persons in his epistle dedicatory, prefixed to the second volume of his *Instruction Chretienne*, published in 1653, who called themselves by a new name, that of deists. These, he tells us, professed to believe in God, but shewed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul; others denied both this doctrine and that of providence. Many of them were considered as persons of acute and subtile genius, and took pains in disseminating their notions. The deists hold, that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of nature, and the belief of one God; which is the only truth agreed to by all nations. They complain, that the freedom of thinking and reasoning is oppressed under the yoke of religion, and that the minds of men are tyrannized over, by the necessity imposed on them of believing inconceivable mysteries; and contend that nothing should be required to be assented to or believed but what their reason clearly conceives.

The distinguishing character of modern deists is, that they discard all pretences to revelation as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it.

They are classed by some of their own writers into mortal and immortal deists; the latter acknowledging a future state; and the former denying it, or representing it as very uncertain. Dr. Clarke distinguishes four sorts of deists. 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world without concerning himself in the government of it.—2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws; and therefore they suppose that God takes no notice of them. With respect to both these classes, he observes that their opinions can consistently terminate in nothing but downright atheism.—3. Those who, having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections; though they consider them as transcendent, and such in nature and degree, that we

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can form no true judgment, nor argue with any certainty concerning them: but they deny the immortality of human souls; alleging that men perish at death, and that the present life is the whole of human existence.—4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of Nature, without a divine revelation; such as these, he says, are the only true deists: but their principles, he apprehends, should lead them to embrace Christianity; and therefore he concludes that there is now no consistent scheme of deism in the world. The first deistical writer of any note that appeared in Great Britain was Herbert, baron of Cherbury. He lived and wrote in the seventeenth century. His book *De Veritate* was first published at Paris in 1624. This, together with his book *De Causis Errorum*, and his treatise *De Religione Laici*, were afterwards published in London. His celebrated work *De Religione Gentilium*, was published at Amsterdam in 1663 in 4to., and in 1700 in 8vo.: and an English translation of it was published at London in 1705. As he was one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these: 1. There is one supreme God.—2. That he is chiefly to be worshipped.—3. That piety and virtue are the principal part of his worship.—4. That we must repent of our sins; and if we do so, God will pardon them.—5. That there are rewards for good men and punishments for bad men, both here and hereafter. A number of advocates have appeared in the same cause; and however they may have differed among themselves, they have been agreed in their attempts of invalidating the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston. Tindal, Morgan, Chubb, lord Bolingbroke, Hume, Gibbon, Paine, and some add lord Shaftsbury to the number. Among foreigners, Voltair, Rosseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their deistical writings,

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PART. II.

JUDAISM.

OF JUDAISM, OR THE RELIGION OF THE JEWS.

The term *Jews* is the appropriate denomination of the descendants of Judah, which soon included under it the Benjamites, who joined themselves to the tribe of Judah, on the revolt of the other ten tribes from the house of David. After the Babylonish captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the term Jews included them also, or rather was then extended to *all* the descendants of Israel who retained the Jewish religion, whether they belonged to the *two* or to the *ten* tribes: whether they returned into Judea or not. Hence, not only all the Israelites of succeeding times have been called Jews, but all the descendants of Jacob are frequently so called by us at present, and we speak even of their original dispensation as the Jewish dispensation.

The expectation of the promised Messiah is the leading tenet of the religion of the modern Jews; and in this they differ widely from Christians, who believe that the Messiah has already come, and that in Christ Jesus all the Jewish prophecies respecting him were accomplished. Infatuated with the idea of a temporal Messiah and deliverer, who is to subdue the world, and reinstate them in their own land, the Jews still wait for his appearance; but they have not fixed either the place whence, or the time when, he is to come. Finding it difficult to evade the force of certain texts in Isaiah, &c. which speak of a suffering Messiah, some have had recourse to the idea of two Messiahs, who are to succeed each other; Ben Joseph, of the tribe of Ephraim, in a state of humiliation and suffering; and Ben David, of the tribe of Judah, in a state of glory, magnificence, and power. As to the character and mission of their Messiah, he is to be of the tribe of Judah, the lineal descendant of David, and called by his name, and to be endued with the spirit of prophecy; and his especial mission is, to restore the dispersed sheep of Israel, plant them safely in their own land, subdue their enemies, and by that means bring the whole world to the knowledge of the one true God. The Jews say, that his coming and their restoration have not yet taken place, because they are still unworthy to be redeemed,

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and have not repented, or have not yet received the full measure of their punishment. Yet, they insist that their redemption is not conditional, but will take place at the *appointed time*, though they should not repent; that God will not redeem and restore them for any merit of their own, but for his name's sake, for the sake of the few righteous, and also in consideration of what they will be after their redemption, when they will all be good and righteous. They believe that Judea will be the seat of those wars which will precede their redemption; and that, after due vengeance taken on the nations for the cruelties exercised on the people of God, during this long and deplorable captivity, they will terminate in the complete subjection of all nations to the power of the Messiah, and in the introduction of universal peace and happiness that shall never more be interrupted. Though they profess to know nothing of the abode, or present state, of the ten tribes, yet they believe that they are lost only in name, and shall be restored together with Judah and Benjamin: that all those Jews who have embraced Christianity or Mahometanism, shall then return to the religion of their fathers; and that their nation, thus restored and united, shall never again go into captivity, nor ever be in subjection to any power; but that all the nations of the world shall thenceforward be subject to them. Judea will then again become fruitful; Jerusalem "will be built on its ancient ground-plot;" and the real descendants of the priests and Levites will be reinstated in their respective offices, though they may have been forced to apostatize. Then also will be restored the spirit of prophecy, the ark and cherubim, fire from heaven, &c., as formerly, in the tabernacle, in the wilderness, and in Solomon's temple. In fine, then will idolatry wholly cease in the earth, and all men will acknowledge the unity of God, and his kingdom, (Zech. xiv. 9.) Such are the expectations of the modern Jews, with respect to the Messiah and his kingdom, which they still avow to be not of a spiritual, but of a temporal nature.

The Jews are scattered over the face of the whole earth, wherever at least there can be found the least traffic of a profitable nature, connected with what are called civilized nations.

The early history of the Jews is to be found in the books of the Old Testament; and the Pentateuch particularly should be consulted for a complete system of Judaism.

The religious tenets of the modern Jews are to be found in the celebrated confession of faith drawn up by Maimonides at the close of the twelfth century. It is as follows:

1. I believe with a true and perfect faith, that God is the Creator (whose name be blessed,) governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work, forever.—2. I believe, with perfect faith, that the Creator (whose name be blessed) is one; and that such an unity as is in him can be found in none other; and that he alone hath been our God, is, and for ever shall be.—3. I believe, with a

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perfect faith, that the Creator (whose name be blessed) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.—4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.—5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.—6. I believe, with a perfect faith, that all the words of the prophets are true.—7. I believe, with a perfect faith, that the prophecies of Moses our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.—8. I believe with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him.)—9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name be blessed.)—10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets; he fashioneth their hearts alike, he understandeth all their works.—11. I believe, &c. that God will recompense good to them that keep his commandments, and will punish them who transgress them.—12. I believe, &c. that the Messiah is yet to come; and although he retard his coming, yet I will wait for him till he come.—13. I believe, &c. that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated world without end. Amen.)

But the great and distinguishing doctrine of the Jews, like that of Mahometans, is that there is but ONE GOD.

Many intelligent Jews disclaim any notion of a trinity of persons in the Godhead; and some of them have asserted that this doctrine is the greatest bar to the conversion of the Jews to the Christian faith. The chief, however, of the conversions that have as yet taken place amongst the Jews, have been to the trinitarianism of Christians.

Although the modern rabbis denounce the most dreadful anathemas against all who presume to calculate the time of the Messiah's appearance, the expectation of this great event is a leading tenet of their faith. Numbers of them are still buoyant with expectations of a temporal monarch, who shall lead them in triumph to their native land, as they deem Palestine to be.

The Jews believe that two great ends are to be effected by the resurrection, the one particular, and the other general.

"The first great end, which I call a particular one, as it is for the Jewish nation only, is to effect, that those who have been persecuted and slain, during this long and dreadful captivity, for adhering to the true faith, may enjoy the salvation of the Lord, according to what the prophet says, (Isaiah xxvi. 19, and lxvi. 10.) The second great end, which I call a general one, because it affects all mankind, whether Jews, Gen-

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tiles, or Christians, is to bring all nations to the knowledge of the true God, and to effect, that the firm belief of his unity may be so unalterably fixed in their hearts, as that they may attain the end for which they were created, to honour and glorify God, as the prophet observes, Isaiah xliii. 7."

Several other doctrines are maintained by the Jews, which are not contained in the thirteen articles already given. The rabbis acknowledged, that there is in man a fund of corruption; and the Talmud speaks of original sin thus; "We ought not to be surprised that the sin of Adam and Eve was so deeply engraven, and that it was sealed as it were with the king's signet, that it might be thereby transmitted to all their posterity; it was because all things were finished the day that Adam was created, and he was the perfection and consummation of the world, so that when he sinned, all the world sinned with him. We partake of his sin, and share in the punishment of it, but not in the sins of his descendants."

The rabbis teach, that the evils in which men were involved by sin will be removed by the Messiah. They do not, however, entertain the idea that this illustrious personage will make an *atonement* for sin; this they suppose is done by the fulfilling of the law and circumcision. They pray God to remember unto them the merits of their ancestors, Abraham, Isaac, Jacob, and Moses.

The Jews maintain, that the souls of the righteous enjoy the beatific vision of God in Paradise, and that the souls of the wicked are tormented in hell with fire and other punishments. They suppose, that the sufferings of the most attrocious criminals are of eternal duration, while others remain only for a limited time in purgatory, which does not differ from hell with respect to the place, but to the duration. They pray for the souls of the dead, and imagine that many are delivered from purgatory on the great day of expiation.

They suppose that no Jew, unless guilty of heresy, or certain crimes specified by the rabbis, shall continue in purgatory above a year; and that there are but few who suffer eternal punishment. Maimonides, Abarbanel, and other celebrated Jewish writers, maintain the annihilation of the wicked. Others suppose, that the sufferings of hell have the power of purifying souls and expiating sin.

It appears from authentic accounts, that many Jews at the present day have imbibed the principles of infidelity, and no longer receive the writings of the Old Testament as divinely inspired, or expect the coming of the Messiah.

The accusation of infidelity is confirmed by a distinguished Jewish writer, David Levi, who complains, that there are two different parties in the nation who slight the prophecies which speak of their future restoration, and ridicule the idea of a Messiah coming to redeem them. The one consists of such as call themselves philosophers, enlightened men, who, says he, "are perfect deists, not believing a syllable of revelation, and

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not ascribing our sufferings to the immediate providence of God, but to a concatenation of causes in a political light." The other party are such, as either through the length of the captivity, or the easy circumstances that they are in, and the splendid and voluptuous manner in which they live, neither look for nor desire a restoration.

The Jews, since the destruction of their temple, have not offered any sacrifices; and several religious rites, which were enjoined upon their ancestors, cannot be observed by the nation in modern times, on account of their being local, and confined to the promised land.

The modern Jews, however, still adhere as closely to the Mosaic dispensation as their dispersed condition will permit them. Their religious worship consists chiefly in reading the law and prophecies in their synagogues, together with a variety of prayers. As formerly, while they enjoyed an established religion, they still have liturgies, in which are all the prescribed forms of their synagogue worship; "and those who have not time to go to the synagogue must say their prayers at home three times every day, i. e. in the morning, in the afternoon, and at night." They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. It is a rule among them that no day must be passed without reading a portion of the law at home, nor any affair undertaken till they have implored the divine blessing. They are strictly prohibited from all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats forbidden by the Levitical law; for which reason, whatever they eat must be dressed by those of their own nation, in a manner peculiar to themselves.

At the east end of every synagogue is an ark, or press, in commemoration of the ark of the covenant, which was in the temple. Here the Pentateuch is deposited, written on a volume or roll of parchment with the utmost exactness, and wrapped up in silk curiously embroidered. When the Jews say their prayers in the morning they put on a talith or vail over their other clothes, and a robe with fringes at the four corners, with tassels, called Tzitzith; and also the tephilin or phylacteries. "It is an article of faith among us," says David Levi, "that every Jew must every morning, during the time of reading the Shema, and saying the nineteen prayers, at least, have on the phylacteries, because it is a sign of our acknowledging the Almighty to be the Creator of all things, and that he has power to do as he pleases; and therefore on the sabbath, and other festivals, we do not put on the phylacteries, because the duly observing of them is a sufficient sign of itself, as expressed in Exodus xxxi. 12, 13."

In the synagogue worship, the cohen or priest leads the devotional exercises by chaunting prayers; but laymen are admitted to read the book of the law to the people; the prece-

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dence is, however, given to the priest. After prayers the rabbis frequently deliver a sermon.

The Jews venerate the sabbath above all other festivals, and observe it with the utmost strictness on account of its being enjoined in various parts of Scripture, particularly in the decalogue. On this day they are forbidden to kindle or extinguish any fire; the food is, therefore, prepared on Friday. They are also prohibited from discoursing on any kind of business, from carrying any burden, from riding on horseback, in a carriage, going by water, or walking above a mile from the city or place where they reside, or playing upon any musical instrument. Vocal music is very common in their synagogues, but instrumental music is seldom used; yet not because it is deemed improper, for the synagogue in Prague had an organ; but because it cannot be performed on the sabbath or holidays. They are likewise forbidden to inter their dead, or mourn, or fast on the sabbath; but are sometimes permitted to circumcise a child, because that ceremony must be performed exactly on the eighth day.

The sabbath begins on Friday, an hour before sun-set, both summer and winter, for they suppose the day commences from the preceding evening, according to Genesis i. 5, and "the evening and the morning were the first day." As soon as the time arrives they leave all manner of work, and, having cleansed and decorated themselves in honour of the holy day, repair to the evening service. The women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying, "Blessed art thou, O Lord, our God! King of the Universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the sabbath." The reason why this ceremony is invariably assigned to the women is, that as their original mother, by her crime in eating the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that sin by rekindling it, in lighting the lamp of the sabbath.

They then spread a clean cloth upon their table, and set two loaves of bread upon it, baked on Friday, and covered with a napkin, in memory of the manna which fell, with dew under and above it, yet descended not (for on the Friday they had a double portion) on the sabbath. When they are placed at table the master of the family takes a cup of wine, repeating the three first verses in the 2d chapter of Genesis, and after giving God thanks, and enjoining them to observe the sabbath, he blesses the wine, drinks, and gives some to the rest of the family. He then blesses and distributes the bread. They repeat the usual grace after supper, with the addition of making mention of the sabbath.

In the morning they repair to the synagogue later than usual on the week days, where, after the accustomed prayers, besides others which are appropriate to the day, they read a lesson from the law, and afterwards a corresponding portion from the

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prophets. When the reading is concluded, they pray for the peace and prosperity of the government under which they live, in observance of the direction in Jeremiah xxix. 7. Then the law is put into the ark. They then pray that God would be pleased to deliver them from captivity, and bring them to the holy land, where they should be able to perform the offerings of the sabbath according to the law. After some other prayers the morning service is concluded.

The religious rites observed at dinner are similar to those used at supper. They frequently have sermons either in the morning or afternoon, the subject of which is taken from the lesson read that day in the Pentateuch. They make three meals on the sabbath, one on Friday evening and two the next day, in honour of the festival. On this holy day they beseech God to be merciful, and grant them an inheritance in that day which is all sabbath and eternal rest; meaning the kingdom of the Messiah; for they suppose that the world is to continue six thousand years, (according to the six days of the creation) and the seventh to be that of the Messiah. It is that which is here alluded to, as being the day which is all an entire sabbath. In the evening, as soon as the stars appear, they suppose the sabbath is ended, and that it is lawful to do any work after they have attended the evening prayers at the synagogue.

The Jewish year is either civil, or ecclesiastical. The civil year commences in the month Tishri, or September. The Jews have a tradition that the world was created on the first day of this month, and from this epoch they compute the age of the world, and make use of this date in all their civil acts. The ecclesiastical year commences about the vernal equinox, in the month Nisan, which answers to part of March and April. All the religious rites and ceremonies are regulated by the ecclesiastical year. The Jews call the seventh month of the civil, the first of the ecclesiastical year, because at the departure of the children of Israel from Egypt, it is enjoined, that "this month shall be unto them the beginning of months, and the first month in the year."—Exodus xii. 2. On the first of every month they celebrate the feast of the new moon, praying God to restore them to the holy city, and erect the temple at Jerusalem, where they could render the offering for the feast according to the law. Numbers xxviii. 11.

On the fourteenth day of the month Nisan, the celebration of the passover commences, and immediately after the feast of unleavened bread: the whole includes eight days. On the evening preceding the festival, the first born of every family observes a fast, in remembrance of God's mercy in protecting the nation. During the whole of the feast the Jews are obliged to eat only unleavened bread, and refrain from servile labour. They begin the passover with carefully searching the house, and removing every thing which has had leaven in it. The two first and two last days are kept as strictly as the sabbath, only they permit fires to be kindled, and prepare food. As

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they cannot now offer the paschal sacrifice, the passover cakes are placed on the table with some bitter herbs, and they eat a piece of unleavened bread instead of the paschal lamb. The festival concludes with psalms and thanksgiving to God for their great deliverance, and petitions that he would put a period to their captivity, and bring them to Jerusalem.

The feast of Pentecost commences seven weeks after the passover, hence it is called the feast of weeks. At present this festival is observed two days, during which time all servile labour is prohibited.

The feast of trumpets is observed on the first and second of Tishri, or September, the seventh of the ecclesiastical and first of the civil year; hence the first of this month is called new year's day. They then pray for the protection of the government under which they reside, and blow the trumpet, which is made of a ram's horn, saying, "Blessed be thou, O Lord, our God! King of the Universe, who hast sanctified us with thy commandments, and commanded us to hear the sound of the trumpet." After this ceremony, they repeat with a loud voice the following verse, "Happy are the people who hear the joyful sound; they shall walk, O Lord, in the light of thy countenance."

On the morning of the second day they repair to the synagogue, and repeat nearly the same prayers as on the preceding day. They then read the 22d chapter of Genesis, which gives an account of Abraham's offering his son Isaac, and God's blessing him and his seed for ever. For, according to their received tradition, that great event took place on that day. They, therefore, beseech the Almighty through the merits of this memorable event to bless them. After reading the law and prophets, they blow the trumpet, and pray as usual, that God would gather them from their dispersion, and conduct them to Jerusalem.

The feast of tabernacles is observed on the fifteenth of the month Tishri, and lasts nine days. Each person at the commencement of the festival erects an arbour, which is covered with green boughs, and decked with a variety of ornaments, in remembrance of their miraculous preservation in the wilderness. The two first and two last days are kept with great solemnity, but the intermediate time is not observed with equal strictness. On the first day they take branches of palm, myrtle, willow, and citron bound together, and go round the altar, or pulpit, singing psalms, because formerly they used to perform this ceremony in the temple.

The Jews chiefly reside in their respective tabernacles during the feast, both night and day, if the weather will permit. At every meal, during seven days, they are obliged to repeat the following grace: "Blessed art thou, O Lord, our God! King of the Universe, who hast sanctified us with thy commandments, and commanded us to dwell in tabernacles." During the feast they beseech the Lord to be merciful, and erect for

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them the tabernacle of David which is fallen; and portions of the law and prophets are read in their synagogues.

On the seventh day of the festival, they take seven of the laws from out of the ark and carry them to the altar, and those who are possessed of the palm branch, &c., with the reader at their head, go seven times round the altar, in remembrance of the sabbatical years, singing the 29th Psalm. On the evening of this day the feast of solemn assembly commences, which being a time of rejoicing, they assemble and entertain their friends: but are strictly enjoined not to do any servile labour. They read passages from the law and prophets, and entreat the Lord to be propitious to them, and deliver them from captivity. On the ninth day they repeat several prayers in honour of the law, and bless God for his mercy and goodness in giving it to them by his servant Moses, and read that part of Scripture which makes mention of his death. After going to the synagogue in the evening, and saying the usual prayers, the festival is concluded.

On the fourteenth of Adar, or March, the Jews celebrate the feast of Purim, in commemoration of their deliverance from the destruction designed by Haman. This festival is observed two days, and derives its name from Esther ix. "Therefore they called these days Purim." Previous to the feast, a solemn fast is observed in remembrance of Esther's fasting. The whole book of Esther, written on parchment, is repeatedly read during the feast; and as often as the name of Haman is mentioned, it is customary for the children (who have little wooden hammers) to knock against the wall, as a memorial that they should endeavour to destroy the race of Amelek. Part of the first day is spent in feasting and rejoicing, sending presents to each other, giving liberally to the poor, in visiting their friends, and entertaining them by all kinds of diversions.

The Jews, at the present day, observe many festivals which are not appointed by Moses. In particular they celebrate the dedication of the altar, which was instituted by the Maccabees, in remembrance of the victory they obtained over Antiochus Epiphanes. This tyrant, having profaned the temple, reduced them to the necessity of cleansing and dedicating it anew. The festival is observed in a splendid manner, and lasts eight days; and is appointed to be kept by lighting lamps. The reason they assign for this ceremony is, that, after they had purified and dedicated the temple, there was only enough of pure oil left to burn one night, which miraculously lasted eight nights, till they were able to obtain a fresh supply.

The great day of expiation is observed by the Jews, though they have no high priest to officiate, nor temple wherein to offer the sacrifice. Before the fast commences, they think it a duty incumbent upon them to ask pardon of those they have offended: to make restitution to those whom they have defrauded of any property; to forgive those who have offended them; and, in short, to do every thing which may serve to

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Jewish Ceremony of Marriage. p. 197—8.

Jewish method of exhibiting the Law.

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evince the sincerity of their repentance. This great fast is observed on the tenth day of the month Tishri, or September. In the preceding evening they repair to the synagogue, where they remain saying prayers upwards of three hours: and when they return from the synagogue, they may not taste any kind of sustenance, and are even prohibited from taking one drop of water. They are also forbidden to do any kind of labour, even to kindle a fire, and observe this day as strictly as the sabbath.

At six in the morning they attend the synagogue, and offer those prayers and supplications for the pardon of their sins, which are peculiar to the occasion. In the course of the service various portions of scripture are read, particularly part of Leviticus xxvi., Numbers xxix., and Isaiah lvii. They mention in their prayers the additional sacrifice of the day, and entreat God to rebuild their sanctuary, to gather their dispersions from among the Gentiles, and conduct them to Jerusalem, where they may offer the sacrifice of atonement agreeably to the Mosaic law. In the afternoon service, besides portions from the law and prophets, the greatest part of the Book of Jonah is read in the synagogues. They beseech God to be propitious, and forgive their sins. The fast continues from morning to night, for upwards of twelve hours, without intermission.

In Awb, which answers to July or August, in the fifth month of the ecclesiastical year, the Jews observe a strict fast, occasioned by the destruction of the first temple by Nebuchadnezzar. On this day also the second temple was burnt by the Romans. During this fast they not only abstain from all food, but do not even taste a drop of water. In the evening they go to the synagogue, and, after their usual prayers, the book of Jeremiah is read in a low mournful voice. In the morning they attend the synagogue early, and read a portion of the law, and part of the 8th and 9th chapters of Jeremiah. They go to the synagogue again in the afternoon, and read passages from the law and the prophets suitable to the occasion. All their prayers on this day tend to remind them of their captivity, and the destruction of their temple, which deprived them of offering the daily sacrifice by which an atonement was made for their sins.

The *marriages* of the Jews are always celebrated with great pomp and ceremony In London they are usually celebrated at some of the principal taverns or coffee-houses. The author, two or three years ago, attended at the wedding of a Jewish friend's daughter at the City of London Tavern: the ceremony itself was solemn and imposing, and the company extremely numerous and respectable. After some time spent in an antiroom, where sat the intended bride and bridegroom, receiving the compliments and caresses of their particular friends, and during which the truly venerable and presiding rabbi of the German Jews in London, Dr. Solomon Hirschel, assisted by others, at intervals, but apparently without order, uttered some prayers, or repeated some texts of Scripture, and the necessary

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marriage articles were signed by the parents of the young couple, we were ushered into the large room of that very elegant tavern. In the midst of the room, a portion was marked out by a thick red cord fastened to four posts. In the centre of this stood the presiding rabbi and his assistants, or readers, under a rich canopy of crimson velvet, supported by four gentlemen, who held long poles to which it was fastened at the four corners.

At length, after some preliminaries, the bridegroom was solemnly led into the room by his friends, and placed under the canopy. Then followed in a slow and lingering step, supported by her mother, and other friends, and covered almost from head to foot with a rich muslin white veil, the bride, who was directed to take her stand by the side of her intended husband. The marriage service now commenced, consisting of words nearly similar to those used among Christians. A small glass of wine was given to the bridegroom, and another to the bride. They each drank a small portion. After this an empty wine glass was held up by one of the persons employed in the ceremony; and certain words implying a vow of constancy being uttered, the glass was cast upon the floor, trod upon, and broken to pieces; by which was meant to be conveyed a wish, that till those pieces should be reunited, the marriage between the parties might never be dissolved.

The whole company then retired to another room: ceremonies and caresses in abundance followed; a most costly dinner was provided for a numerous retinue of ladies and gentlemen, and the evening passed with sacred vocal music, religious invocations, &c. &c.

The rite of *circumcision* is invariably practised; and it is a season of great joy and merriment.

Their manner of solemnly *exposing* or *exhibiting the law* to the people, who, it may be observed, do not perform their public worship uncovered, after the manner of most Christian churches, will be sufficiently elucidated by the accompanying cut of that ceremony.

Ever since the Ascension of the divine Redeemer, Christians have been desirous to persuade the tribes of Jacob that Jesus of Nazareth was the true Messiah, long promised to their fathers, and to induce them to accept of his holy religion. During the apostolic age, these exertions were attended with much success, and many of the Jews, though so unbelieving while their Lord was present with them, were converted to Christ. Still, those who continued in unbelief evinced an uncommon obstinacy, and an inveterate enmity to Christianity, beyond any other people. The same has been the character of Jews ever since. This deep-rooted unbelief has produced a great discouragement in the minds of Christians, and has been the principal cause why so little has been done, since the primitive times, for the conversion of Jews. And the great reason why the conversions have been few is that few and feeble have been the means used

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for this purpose. The general truth, that God gives success to all wise and faithful exertions for the salvation of men, is applicable to Jews, as well as to Mahometans and Pagans.

At the present day, distinguished for the exertions of Christians for the spread of the blessings of the gospel, the attention of many is turned to the interesting state of the long-neglected children of Abraham. While a general sentiment is prevailing that the day of the peace of the Church is drawing on, that the Jews will constitute a leading part of the Church at that day, and that they are to be brought to the acknowledgment of Christ before the gospel will overspread the earth, new and judicious, and vigorous efforts are making, in Europe and America, for the salvation of Israel. The success that attends these exertions is highly encouraging. The Jews' Societies in this country, in connexion with those in Great Britain, and extensive connexions on the continent, are doing much. It would seem that no religious charity can be more acceptable to the God of Jacob, the God of the promises, and none attended with more sure success, than that whose object is to rescue from blindness and ruin the venerable remnant, "beloved for the fathers' sakes." And let all who feel for the afflictions of those who have long been "an astonishment, a proverb, and a by-word among all nations," "driven out unto the outmost parts of heaven," make their "prayer to God for Israel, that they might be saved."

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PART III.

MAHOMETANISM.

In the beginning of the seventh century, when the Jews had very generally departed from the worship and service of the true God, and when the Christians of the east had almost universally forsaken the simple doctrines, and discipline of their Divine Teacher, there sprung up, in the city of Mecca, in Arabia, one of the most extraordinary and enterprising pretenders to prophecy that the world ever witnessed. This man's name was Mahomet, or Mohammed: he was born in the year 571, of poor parents, but of rich and respectable connexions. His father died before he was two years old, and all the power and wealth of his family devolved to his uncles; especially to Abu Taleb, who afterwards became possessed of the chief sway in the city, and surrounding country of Mecca.

After the death of his father, his uncle Abu Taleb, undertook the care of his education; and ever after, although he refused to listen to his nephew's pretensions as a prophet, manifested great affection for him, and more than once protected him against the fury of his enemies.

He continued in the employment of his uncle, who was a merchant, trading principally to Syria with camels, until he had attained his twenty-fifth year. About that time died one of the chief men of the city, leaving a widow of the name of Cadiga; who requiring a factor to manage her stock, Mahomet entered her service, and traded for her some years, to Damascus and other places. In this service Mahomet conducted himself with so much propriety, that he not only merited the respect, but actually won the affections of his mistress, who was twelve years older than himself; he being then only twenty-eight years of age. Cadiga having married him, he became suddenly exalted to an equality with some of the richest men of the city.

Whether this unlooked-for elevation had imspired Mahomet with an extraordinary ambition, or whatever other motive prompted him, he soon began to manifest symptoms of wishing to appear a man of no common character; and as one divinely commissioned to reform the world by the introduction of a new system of religion. He proceeded, however, with much caution and care; and it was not till he had attained his thirty-

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eighth year, that he retired from the business of the world, to commence hermit in the cave of Hira, in which, as he said, he continued all day, exercising himself in prayer, fastings, and holy meditations. This course of piety having been pursued for he space of two years, his wife began to look upon him in the light of an apostle, and actually became converted to his new faith and mode of life.

Mahomet was in his fortieth year, when he first took upon himself the style and title of an apostle of God. This, however, he did only to a very few who gradually attached themselves to his cause. But, about four years afterwards, he openly declared himself, in the city of Mecca, a prophet sent by God, to convert the people from the errors of Paganism to the true religion. This declaration was, at first, greatly derided ; but as his disciples continued to increase, it was at length thought necessary by some to arrest his career by putting him to death. A combination to effect this was accordingly formed ; but the plot having come to the knowledge of his uncle Abu Taleb, the prophet was saved from destruction through his means.

The main arguments, which Mahomet used to delude men into a belief of this imposture, were promises and threats, which he knew would work most strongly on the affections of the vulgar. His promises were chiefly of Paradise, which with great art he framed agreeably to the taste of the Arabians : for they, lying within the torrid zone, were, through the nature of their climate, as well as the corruption of their manners, exceedingly given to the love of women ; and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful to them, they were from hence apt to place their highest enjoyment in things of this nature. For this reason, he made the joys of his Paradise to consist totally in these particulars ; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne ; as, " that they should drink nothing but boiling and stinking water, nor breathe any thing but exceedingly hot winds, things most terrible in Arabia ; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c."

Mahomet pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was subject, it is said, to the falling-sickness ; so that whenever the fit was upon him, he pretended it to be a trance, and that then the Angel Gabriel was come from God with some new revelations. His pretended revelations he put into several chapters ; the collection of which makes up the Koran, which is the Bible of the Mahometans. The original of this book was laid up, as he taught

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his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required, that they should be published to the people: that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, that his opposers demanded to see a miracle from him; "for," said they, "Moses, and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boasteth thyself to be, do thou work the like miracles to manifest it unto us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him, in the last place, without miracles, to force them by the power of the sword to do his will." Hence it has become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true Mussulmen are bound to fight for it. It has even been said to be a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote, that the doctrines they teach are to be defended and propagated by the sword. Some miracles, at the same time, are told, which Mahomet is said to have wrought; as, "That he clave the moon in two; that trees went forth to meet him, &c. &c.;" but those who relate them are only such as are ranked among their fabulous and legendary writers; their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that the Koran itself is the greatest of all miracles; for that Mahomet, who was an illiterate person, who could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mahomet himself also frequently insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think, infallibly, that this book could come from none other but God himself; and that Mahomet, from whom they received it, was his messenger to bring it unto them them.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the govern-

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ment of the city then falling into the hands of his enemies, a fresh opposition was renewed against him, and a stop soon put to the further progress of his designs at Mecca. His wife Cadiga being now dead, after living with him two and twenty years, he took two other wives in her stead, Ayesha, the daughter of Abubeker, and Lewda, the daughter of Zama; adding a while after to them a third, named Haphsa, the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably. Ayesha is said to have been then only six years old; on which account the completion of that marriage was deferred, though not for many years, the eastern women being very early marriageable.

In the twelfth year of his mission is placed the mesra, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven; of which he tells us, in the seventeenth chapter of the Koran: for the people calling on him for miracles to prove his mission, and finding himself unable, or being unwilling, to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mahometans, is this: At night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pair of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak; but the beast having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him; and, thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, when they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter who he was, and that he had

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brought Mahomet, the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho, near Mecca, in Arabia. On his entrance he met a decrepid old man, who it seems was our first father Adam; and, as he advanced, he saw a multitude of angels in all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, he tells us, that he ascended into the second, which was at the distance of five hundred years' journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph, the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle: whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However it is observed, that here he alters his style; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words; "La ellah ellallah Mahomet reful ollah;" that is, "THERE IS NO GOD BUT GOD, AND MAHOMET IS HIS PROPHET," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place

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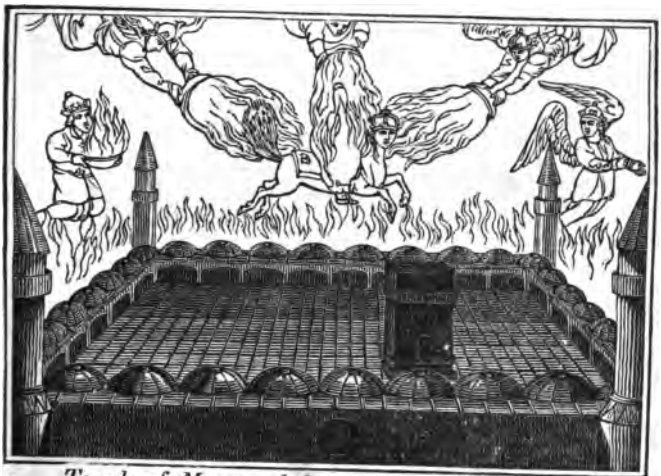

Temple of Mecca and Assumption of Mahomet. p. 203.

Mahometans at Prayer. p. 207.

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where he left him. The angel led him back along the seven heavens, through which he had brought him; and set him again upon the beast Alborak, which stood tied to the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

On his relating this story to the people the next morning after he pretended the thing to have happened, it was received by them with a general outcry; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable.

It was deemed at first so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles north-west from Mecca; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties did not agree at all; and feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mahomet. Thus we are told, that in the thirteenth year of his mission, there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him at Mecca, to instruct them in his new religion; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this they laboured abundantly, and with such success, that, in a short time, they drew over the greatest part of the inhabitants; of which Mahomet receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

Having now obtained the end at which he had long been aiming, that is, that of having a town at his command, he entered upon a scheme entirely new. Hitherto he had been only preaching his religion for thirteen years together; for the remaining ten years of his life he took the sword, and fought for it. He had long been teazed and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often perplexed and put to silence; henceforth he forbade all manner of disputing; telling his disciples, that his religion was to be propagated not by disputing but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute for the redemption of their lives. Having erected his standard, he called them all to come armed to it; and his followers being then very numerous, he made several successful expeditions, and finally succeeded in establishing his religion in almost every part of his own country. After his death it spread over a far greater extent of territory than even Christianity itself.

Towards the end of the 10th year of the Hegira,* Mahomet

* The *flight* from Mecca to Medina.

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took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called by his followers, the pilgrimage of valediction, because it was the last he made; for after his return to Medina, he began daily to decline, through the force of poison which he had taken three years before at Caibar. It had been working in him all the while, and had at length brought him so low that he was forced on the 28th day of Saphar, the second month of their year, to take to his bed; and, on the 12th day of the following month, it put an end to his life, after a sickness of thirteen days.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina; and there he lies to this day.

Mahomet was a man of good stature and comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious, much delighting in rapine, plunder, and blood-shed, according to the usage of the Arabs, who have generally followed this kind of life. The Mahometans, however, would persuade us, that he was a saint from the fourth year of his age: for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them; and carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati;* so that he had none of it ever after. His two predominant passions, however, contradict this opinion. They were ambition and lust. The course which he took to gain empire abundantly shews the former; and the multitude of women with whom he was connected, proves the latter. While Cadiga lived, which was till his fiftieth year, it does not appear that he had any other wife: for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her by bringing in another wife. But she was no sooner dead, than he multiplied them to a great number, besides which he had several concubines. They that reckon the fewest, allow him to have married fifteen; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

One of the main arguments which the followers of Mahomet used, to account for his having had so many wives, is, that he might beget young prophets: he left, however, neither prophet nor prophetess long behind him of all his wives.

The two leading articles of the creed of this denomination of religionists are—*the unity of God, and the acknowledgment of Mahomet as his prophet:* and, in a catechism, said to have been printed at Constantinople a few years ago, some further particulars are added, and the principal articles to which the young

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Mussulman is there required to give his assent, are comprised in the following declarations :—

"I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which have been performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise ; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the prophets has in Paradise a basin for his own use ; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell ; the inhabitants of the former know no want, and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals."

The great and meritorious act of Mahometan devotion, is the pilgrimage to the holy city of Mecca ; an act which the Koran has enjoined, and the pious Mussulman implicitly performs, as necessary to the obtaining pardon of his sins, and qualifying him to be a partaker of the alluring pleasures and exquisite enjoyments of Paradise.

To the several articles of faith to which all his followers were to adhere, Mahomet added four fundamental points of religious practice : viz. *prayer five times a day*, *fasting*, *alms-giving*, and the *pilgrimage to Mecca*. Under the *first* of these are comprehended those frequent washings or purifications which he prescribed as necessary preparations for the duty of prayer. So necessary did he think them, that he is said to have declared, that "the practice of religion is founded upon cleanliness, which is one half of faith, and the key of prayer."

The *second* of these he conceived to be a duty of so great moment, that he used to say, it was the gate of religion, and that "the odour of the mouth of him who fasteth is more grateful to God than that of musk." The *third* is looked upon as so pleasing in the sight of God, that the Caliph Omar Ebn Abdalaziz used to say, "Prayer carries us half way to God ; fasting brings us to the door of his palace ; and alms procure us admission."

As to the NEGATIVE precepts and institutions of this religion, the Mahometans are forbidden the use of wine, and are prohibited from gaming, usury, and the eating of blood, and swine's flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast.

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The Mussulmen have paid as much superstitious attention to the Koran, as the Jews did to the Bible. They never read or touch the object of their veneration, without the legal ablutions having been performed. The Othman emperors, in imitation of the ancient caliphs, generally consider it a religious duty to adorn their exemplars of the Koran with gold and precious stones. It is the comfort of the Mussulman amidst the busy duties of the camp, and it forms the great solace of their domestic toils. Verses from it on their banners incite their martial spirit; and its principal sentences, written on the walls of their mosques, remind them of their social duties.

The existence of angels, or beings of a pure and aerial nature, who neither eat nor drink, and whose species is continued by creation, who minister at the throne of God, and both watch the conduct of men and record their actions for judgment, is an article of high import in the Mussulman's creed. Four angels appear to be held in high respect. The angel Gabriel, called the holy spirit: Michael, the angel of revelation and friend of the Jews; Azriel, the angel of death; and Israfeel, the angel of the resurrection. A race of beings, termed jin, or genii, are fancied to exist; but they are less pure than the angels: though aerial, they live like men, and will be judged at the last day. On the creation of mankind pride and envy seized the hearts of Eblis and of a numerous band of followers, who, in the regions of hell, have since mourned the loss of their high estate. "There is not a man or woman," say the traditions, "without an angel and a devil." The devil enters into man as the blood into his body. All the children of Adam, except Mary and her son, are touched by the devil at the time of their birth, and the children make a loud noise from the touch." The business of the devil is to suggest evil; that of the angel, to inform men of the truth. Thus, the Koran says, the devil threatens you with poverty if you bestow in charity, and orders you to pursue avarice; but God promises you grace and abundance from charity.

The sleep of the soul is held by the Koran as a solemn truth. Munker and Nekir, two black angels with blue eyes, enter the tomb, and ask the deceased person the names of his Lord, his religion and his prophet. The faithful answer, God is my Lord, Islam is my religion, and Mahomet is my prophet. Frightful torments will be the lot of the infidels, and the angels will announce to the Mussulmen, the nature and degree of the felicity they will hereafter enjoy.

The unbelievers in Islamism will be condemned to the torments of everlasting fire: the abodes of misery for the Christians, the Jews, the Sabians, the Magians, and the Idolaters, are each in the succession of their names, more dreadful than the other; while, with laudable justice, the extreme of punishment is reserved for the hypocrites and nominal professors of every religious system.

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Mahometan Ablution, (or Washings) preparatory to Prayer. p. 207.

Pilgrimages to and Ceremonies at Mecca. p. 213.

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Retaliation of injuries will be made, and, in the absence of all other modes of satisfaction, the injurer will forfeit a proportionable part of his good works to him whom he has injured; and, in case of any moral deficiency, the aggressor's weight of guilt will be burthened with a portion of the crimes of his wronged brother in the faith. On the preponderance of virtue or vice, will hang the lot of happiness or woe of every individual. To the bridge Al Sirat, finer than a hair, and sharper than the edge of a sword, both the guilty and the virtuous Moslems will then proceed; the guilty will sink into hell that is gaping beneath them, where even those who are least culpable will have their feet shod with shoes of fire, the fervour of which will make their skulls boil like cauldrons: yet, as it is a great doctrine of Islamism that no unbeliever will ever be released, nor any person who in his life time has professed the unity of God be condemned to eternal punishment, so those to whom the passage of the bridge has proved too difficult, will remain in misery for different periods of time, and until "the crimes done in their days of nature shall have been burnt and purged away." The virtuous Mussulmen, under the guidance of the prophet, will, with the swiftness of lightning, pass the abyss in safety, and reach the groves and gardens of the seventh heaven, or Paradise, where palaces of marble, and all the idle toys of worldly luxury await them. But their most exquisite pleasure will consist in their constant society with never-fading beauties, formed, not from clay, but from the purest musk, and the fire of whose large black eyes is so sweetly tempered by modesty, that, to use the expressive language of the Koran, "they resemble pearls hidden in their shells." Seventy-two houris will be the lot of the meanest believer. All his desires will be gratified at the moment of their formation, and the songs of the daughters of Paradise will add to his delights. Of the reality of these pleasures, the Koran speaks decisively; and we cannot, without a violation of sense, turn them into allegories. The more pure, however, of the Mussulmen, those who have been exalted in this life for eminence of virtue and learning, will be rewarded with higher gratifications than those of luxury and appetite. Such mean pleasures will be lost in the mental felicity of eternal truth, and in the daily contemplation of the Deity.

The Moslem sabbath is on Friday, because the prophet disdained to be thought a servile imitator of either the Jewish or the Christian systems. On that day, solemn prayers are to be offered to God in the mosques, and the Koran is to be expounded by some appointed preacher. The larger the congregation, the more efficacious will be the prayers. But the general observance of the day is not prescribed with that character of strictness which distinguishes the Jewish sabbath: for the Koran says, "in the intervals of preaching and of prayer, believers may disperse themselves through the land as they list, and seek gain for the liberality of God,"—by pursuing worldly

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occupations and innocent amusements, as the context shews us is the meaning.

The practice of frequent *ablutions* is deemed very meritorious by the Mussulmen. The cleansing of the body is pronounced by Mahomet to be the key of prayer, without which it cannot be acceptable to God; and, in order to keep the mind attached to the practice, believers are enjoined to pour fine sand over the body, when pursuing their journies through the deserts of the east.

Fasting is another of the Mahometan duties, although this may be voluntary and occasional. The month of Ramadan was distinguished for the purpose of abstinence; in which the Koran was sent down from heaven. During this consecrated period, no gratification of the senses, or even support of the body, are allowed from the morning until night. At night, however, the corporeal frame may be renovated, the spirits recruited, and nature may resume her rights. In Ramadan retaliation of injuries is forbidden, nor must even "the voice be raised on account of enmity." A keeper of a fast (whether legal or voluntary) who does not abandon lying and detraction, God cares not for his leaving off eating and drinking.

A tenth part of the property, whether consisting of land, cattle, or goods, which has been for a twelvemonth in the possession of an individual, is the demand on his charity by the Mahometan law. Hassan, the son of Ali, and grandson of Mahomet, twice in his life divided his goods between himself and the distressed; and the Caliphs Omar and Abu-Beker every week distributed abroad in charity the difference between their expenses and revenue.

It is well known that the *rite of circumcision* is practised amongst the Mahometans. In the Koran, however, there are no positive injunctions on the performance of circumcision, but as it had been invariably practised in Arabia by the Ishmaelitish Arabs, the descendants of Abraham, Mahomet speaks of it as a matter in universal use, and apparently as not wanting the sanction of a legislator to insure its continuance. On the performance of this rite, religious instruction is to be commenced. "Order your children to say their prayers when they are seven years of age, and beat them if they do not do so when they are ten years old."

The jurisprudence of the Mussulman is, in many respects, wise and salutary.

The Moslem law books recognize three general classes of judicial officers—muftis, cadis, and mujtahids.* It is the duty

* The names and powers of the different ecclesiastical judges vary in Moslem countries. The principles upon which the matter rests, is alone the object of this work; but it may be remarked, that in India the cadi is the supreme civil judge. In Turkey, the mufti is the nominal chief magistrate; but he has no tribunal, and never decides causes, except those of the greatest moment. The cadi is the ordinary judge.

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of the mufti to apply the law, whether religious, civil, or criminal, to particular cases; to resolve all doubts which may be put to him on the written applications of individuals. But if the Koran and traditions are silent on the subject, the mufti must reply, that the sacred books afford him no information. The cadi is the officer who gives the law operation and effect. His decisions are regulated by the Koran, or the traditions, or esteemed commentaries on those books. When a novel case occurs, he exercises his own judgment. The mujtahids are men who are skilled in a more than ordinary degree in legal matters, and are a court of appeal from the cadi, or ordinary judge, in solemn and important causes.

The purifications prescribed by the law of the Koran are performed by the Mussulmen of every nation in Turkey with all possible strictness. No religious act is praiseworthy with God, unless the body is previously placed in a state of purity. The professed object of the ceremonial is, the rendering of the body fit for the decorous discharge of religious duties; and so scrupulous are the Turks, that if in the course of their daily prayers they chance to receive any pollution from dirt, they suspend their devotion, until the impurity is removed by water, or other necessary means. The fountains which are placed round all the mosques, and the baths which crowd every city, enable the Mussulmen to prepare themselves for the five daily prayers.

At the appointed time, the Maazeen, with their faces generally turned towards Mecca, with closed eyes, and upraised hands, pace the little gallery of the minarets, and proclaim in Arabic, (which is also the Mussulmen's language of prayer,) that the hour of devotion is arrived. Immediately after the clear and solemn voice of the crier is heard, the Mussulman, whatever may be his rank, or employment in life, gives himself up to prayer. The ministers of state suspend the transaction of public business, and prostrate themselves on the floor. The tradesman forgets his dealings with his customers, and converts his shop into a mosque. "He is a good Mussulman, he never fails in the performance of his five namazs every day," is the highest praise which a Turk can receive; and so prejudicial in its consequences is the suspicion of irreligion, that even libertines neglect not attention to the external ritual. Twice, or thrice, in the course of the day, these devotions are performed in the mosque; for the mosques are always open. In a prostrate or erect position, the prayers are offered up. Avowedly

In Persia, the shaikh-ul-islam is the principal administrator of law; there is one of these officers in every city, and a cadi in subordination to him. The towns and villages have judicial officers, according to the importance of the place. The chief priests, or mujtahids, have a great though undefined power over the courts of law. The judges continually submit cases to them. In all Moslem courts of importance, the cadi is assisted by several mollahs, or learned men.

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in opposition to the Jewish practice the Moslems keep on their boots and shoes in the mosque : they seldom lay aside their turbans. The women, in the seclusion of their chambers, cover themselves with a veil in these moments of communion with heaven. Verses of the Koran, the names, and personal descriptions of Mahomet, of Ali and his sons, and other Moslem saints, are inscribed in letters of gold, round the walls of places of public worship ; but there are no altars, pictures, or statues. Persons of every rank and degree cast themselves indiscriminately on the carpeted floor, exhibiting by this voluntary sacrifice of worldly distinction their belief in the equality of all mankind in the sight of the Creator. Infidels are prohibited from entering the mosques, and the order of the grand Sultan, or chief magistrate, can alone suspend the operation of the law.

Friday, the sabbath of the Mussulmen, is observed in a less rigourous manner than the sabbath is by Protestant Christians. This consecrated period commences on the Thursday evening, when the appearance of festivity is given to the cities by the illuminated minarets and colonades of the mosques. At noon on Friday, every species of employment is suspended, and the faithful repair to their temples. Prayers of particular importance and solemnity are read, which the people, making various prostrations and genuflections, repeat after the imams. Sermons are preached by the sheik or vaiz. Points of morality, and not of controversial theology, are the general subjects of their discourses. In the warmth of their sincerity, they often declaim against political corruption and the depravity of the court. In times of public commotion, they irritate or appease the popular tumult, and the eloquence of a preacher in the mosque of Saint Sophia has made a weak and voluptuous sultan tear himself from the silken web of his haram, and lead his martial subjects to the plains of Hungary. The prayers and preaching being concluded, every body returns to his ordinary occupations or amusements. The day is, however, observed in the manner prescribed by the law by all ranks of persons, and the words of the prophet are never forgotten, that he, who without legitimate cause absents himself from public prayer for three successive Fridays, is considered, to have abjured his religion. The Namaz, the prayer in general use, is chiefly a confession of the divine attributes and of the nothingness of man, a solemn act of homage and gratitude to the Eternal Majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life : the only legitimate object of the supplicatory part of the Namaz is spiritual gifts and the ineffable advantages of eternal felicity. The Turks may pray, however, for the health of the sultan, the prosperity of the country, and division and wars among Christians.

In this religion of ceremonies and prayer, no sacred institution is more strictly and generally observed by the Turks than the fast of Ramadan. A violation of it by any individual

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subjects him to the character of an infidel and apostate; and the deposition of two witnesses to his offence renders him worthy of death. Perfect abstinence from every kind of support to the body, and even from the refreshment of perfumes, is observed from the rising to the setting of the sun.

The pilgrimage to Mecca is made an affair of state; and, although every individual furnishes his own viaticum, yet the grand sultan preserves the public ways, and the best soldiers of the empire are charged with the protection of the caravans.

Every year from Damascus and Grand Cairo, the devout Moslems depart in solemn and magnificent procession; and the native band of the Turks is swelled in the desert by the Moors of every part of Africa and Asia. From the shores of the Atlantic on the one hand, and the most remote parts of the East on the other, the votaries of the prophet are seen in the roads to Mecca. The common horrors of the desert are despised by fanaticism, but the harassing depredations of the roving Arabs, who respect not the religion nor fear the sword of the pilgrims, almost exhaust the fidelity of the Moslems. On arriving at the precincts of the Holy Land, the devotees make a general ablution with water and sand, repeat a prayer naked, and clothe themselves with the Ihram or sacred habit, which consists only of two colourless woollen cloths, and sandals defending the soles of the feet, but leaving the rest bare. They utter a particular invocation, and advance to Mecca. Spiritual meditation is now to be their employment; worldly occupations and pleasures are forbidden. The sacred black stone is ardently kissed, and these chaste salutations have made it of a muscular appearance, and the part uncovered by silver has lost nearly twelve lines of its thickness.

Mahomet, finding he could not conquer the ancient superstition of the Arabians for this stone, caused to be written thereon that Allah (God) was Achbar (that is Maximus.) The custom of dancing round this stone is still kept up by the Turks at Mecca, where the Theasol is performed annually round the Achbar.

When the pilgrims enter Mecca they must go directly to the temple, saluting it at entering with "Allah Achbar." They then proceed to the black stone, on which some say Abraham descended from his camel; others, that here he threw dust on his head, &c.; then with uplifted hands they again repeat "Allah Achbar," and if they do not incommode their companions they kiss the stone, or touch it with their hands, and rub their faces to it, or else they touch it with something held in the hand, or make a sign that they would willingly kiss it; always saying "Allah Achbar."

Then going round the temple begin the procession called the Inafal kedum, or the procession of good luck, which must begin from the right hand side of the gate (Irish Theasol); they then proceed to the low wall which reaches no higher than the

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centre of the body; then they go round seven times with short quick steps, shaking their shoulders in the first three circuits, in manifestationem certaminis contræ associatores, (i. e. Christianos);* in the four last circuits they proceed with a slow pace, and as often as they pass the black stone always salute it, and finish the procession by kissing and embracing it. This description could only be given by a Mussulman, or one, as in this case, who assumed the character of one; for it is death for a Christian to be seen at their rites.

The Caaba is open three days. On the first and second, the men and women alternately offer up their devotions; and on the third, the sheriff of Mecca, the chiefs of the tribes, and the illustrious strangers in the city wash and sweep the temple. The water, foul with the dirt of the Caaba, is eagerly caught and drank by the surrounding fanatics. The brooms of palm leaves are treasured as relics. The purification is completed by cutting off that part of the black cloth that surrounds the door and bottom of the building, and dividing it among the pilgrims. A visit to the neighbouring mountain of Arafat is the next part of the duty. This visit is called the feast of sacrifice, and can only be performed at a certain time (two months and ten days) after the fast of Ramadan. The best of supplications, say the traditions, is on this day, whether offered at Arafat or elsewhere. The afternoon prayer is repeated in the tents, and the pilgrims repair to the foot of the mountain to watch the setting of the sun. At the instant it disappears, the multitude leave the place, and with the utmost haste endeavour to reach a small chapel, called Mosdelifa, before the last moment of twilight, in order to repeat the prayer of the setting sun and the night prayer at the same time.

On the morning after the journey to Mount Arafat, the pilgrims go to Mina, near whose fountain the devil built himself a house. A few small stones, (an uneven number), which each of the pilgrims had collected the preceding evening at Mosdelifa, they cast at the house, not so much with a view to injure the building as to shew their detestation of its owner. Two pillars erected by or to the devil are likewise assailed. A sacrifice of a goat, a camel, or a cow, is then made, in commemoration of Abraham's obedience to the divine command by the intended sacrifice of his son. In the intervals between this religious rite and other ceremonies the pious Moslem turns to Mecca, kisses the sacred stone, and circumambulates the Caaba. The pilgrims stay three days in the valley of Mina, then return to Mecca, and speedily depart for their several countries.

Islamism, as well as Christianity, has its fanatics. This opprobrious title was, in the early days of Moslem history, applicable to all the followers of Mahomet; but in these times, fanaticism supports not so much the religion itself, as various

* Intestimony of their enmity to Christianity.

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deviations from it. Under the name of Sooffees, Fakirs, and Dervishes, the enthusiasts of Mahometanism are spread from the Atlantic to the Ganges. The holy mendicants of the Turkish empire are divided into thirty-two sects. They pass their days and nights in prayer, fasting, and in every species of bodily pain and mortification. Ceremonies similar to incantations, violent dances, frightful gesticulations, repetitions of the name of Allah, for hours, nay days together, impress the vulgar with a sense of their spiritual superiority.

Dr. Clarke gives the following account of the *Dancing Dervishes:* As we entered the mosque, we observed twelve or fourteen Dervishes, walking slowly round before the superior, in a small space surrounded with rails, beneath the dome of the building. Several spectators were standing on the outside of the railing: and being, as usual, ordered to take off our shoes, we joined the party. Presently, the Dervishes, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each in succession, as he passed the superior, having fashioned his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotatory motion, the whole party appeared spinning and turning like so many umbrellas upon their handles.

As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow in a green pelisse, continued to walk among them with a fixed countenance, and expressing as much care and watchfulness, as if his life would expire with the slightest failure in the ceremony. This motion continued for the space of fifteen minutes. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the Dervishes all stopped at the same instant, like the wheels of a machine; and, what is more extraordinary, all in a circle, with their faces invariably turned towards the centre, crossing their arms on their breasts, and grasping their shoulders, as before, bowing together, with the utmost regularity, at the same instant, almost to the ground.

After this they began to walk, as at first, each following the other within the railing, and passing the superior, as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating. Perspiration became evident on the faces of the Dervishes; the extended garments of some of them began to droop; and little accidents occurred, such as the striking against each other: they nevertheless persever

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until large drops of sweat, falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this the third and last signal was made to them to halt, and the dance ended.

Besides these dancing Dervishes there are some called howling Dervishes, who set up a constant howling of prayers, &c., sufficient to deafen the hearers, but which they pretend has something supernatural and even miraculous in it.

At present this religion prevails throughout the Turkish dominions in Europe, Asia, and Africa; in the Barbary states, in the interior of Africa; the eastern coast of Africa, and the island of Madagascar; in Arabia; the Persian states; the Russian states of Little Tartary, Astrachan, Kazan, Kirghis, Kazaks, &c.; amongst the independent Tartars; in a great part of Hindoostan; many of the eastern islands, as Malaya, Sumatra, Java, &c. &c. There are also many Mahometans in China and other countries.

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TABULAR APPENDIX.

A SKETCH

OF THE

PRESENT STATE OF THE WORLD,

AS TO

RELIGION, POPULATION, RELIGIOUS TOLERATION, GOVERNMENT, EDUCATION, &c.

NOTE—In the following Table—The Religious Denominations Established or Tolerated in each Country, (the former printed in *Italics*,) are inserted on the left hand column—The Present State of Religion in each of these countries is inserted on the right hand column directly opposite.

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Religious Denominations, &c.

EUROPE.

ENGLAND and WALES.

Church of England, or *Episcopalians*, with a general toleration of all sects of Dissenters in Religious worship; but which however are restrained, by the Corporation and Test Acts, from certain offices of trust and honour.

It is difficult to estimate the number of dissenters in this country. The Arminian Methodists (including the new Connexion) amount to more than 180,000 in Society, besides occasional hearers. The Calvinistic Methodists are probably equally numerous with the Arminian; and the Independents, Baptists, and Presbyterians, with a few other sects, may be reckoned equal to both classes of Methodists. The Roman Catholics are estimated at nearly 100,000; and the Friends are very numerous; so that the whole body of Dissenters must certainly exceed a million, and make about one tenth of the population. All who are not Dissenters are generally considered Members of the Establishment; but if we farther deduct all who make no profession of Religion, and who attend to no forms of worship, the number of real Churchmen must be still considerably reduced. For a man who neither believes the articles, nor attends the worship of the establishment, has no more right to be called a Churchman than a Mahometan or a Chinese. Population 11,000,000. Government, limited monarchy.

The two celebrated Universities of Oxford and Cambridge give

Present State of religion, &c.

EUROPE.

ENGLAND and WALES.

Among the circumstances favourable to vital Religion in this country may be reckoned the following: 1. The Institution of Bible Societies, and particularly that great engine of benevolence, 'The British and Foreign Bible Society,' which in ten years, has been the mean, in whole or in part, at home and abroad, of printing and distributing 1,148,850 bibles and testaments. With this parent society are connected more than 400 Auxiliary and Branch Societies, in the British dominions only.

2. The general establishment of Free Schools for the Education of the poor: as 1. Sunday Schools for children employed in manufactories and manual labour. 2. Daily Schools either for children of the Church of England, as Dr. Bell's; or for all denominations, as those of the British and Foreign School Society, whose influence promises to be as extensive as that of the Bible Society. 3. Schools for Adults, whose education has been neglected till they came to years of maturity.

3. Village preaching, by which the gospel is spreading in all the obscure and distant parts of the Kingdom, where it had not usually been heard.

4. Societies for Foreign Missions, which now exist in almost every denomination of Christians, and extend to every quarter of the world.

5. Benevolent Institutions, adapted to meet and to relieve almost every species of human misery;

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Religious Denominations, &c.	*Present State of Religion, &c.*
give a spring to education through the kingdom. The number of members, teachers and students, about 3000 in each. These universities have, for several ages, produced many of the first scholars in Europe. During the present century, by means of the Lancasterian and other systems of instruction, education has been much more extended to the children of all classes of the community, than at any former period. More than 200,000 children are now enjoying the benefits of instruction under the patronage of the National Education Society.	misery; and these supported in times and circumstances, which bear very hard upon the class of persons by whom they are chiefly maintained. In *Wales*, it may be added, the children of the poor have derived great advantage from Circulating Schools, which remain for a certain time to teach the children of a particular district, and then remove to instruct another.
SCOTLAND and the adjacent Isles. The *Scotch Kirk, or Presbyterians*; the Protestant Dissenters from which are called Seceders, and are divided into Burghers, Anti-burghers, and the Relief Kirk, &c. It is remarkable that Episcopalians also, by crossing the Tweed become Dissenters. Population 2,000,000. Government, limited monarchy.	SCOTLAND Partakes in all that has been said of England; and has been particularly benefited by the institution of Sabbath Schools, which have been introduced into many parts of the country with great success. Four Universities testify the literary eminence of Scotland. That of Edinburg is very famous. In no country of Europe is education so fully enjoyed by the poorer classes of community as in Scotland. Parish Schools are established throughout the country. The religious system of the Presbyterians requires much attention to be paid to family instruction, and has produced the most visible and salutary effects.
IRELAND. *Church of England*, with the like toleration as in England; and the like disabilities as to the Catholics, who form (according	IRELAND Is certainly far behind England in mental culture, and has been kept back by priestcraft and superstition. Now, however, the

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Religious Denominations, &c.	*Present State of Religion, &c.*
(according to some writers,) "two thirds of the population of Ireland." The Wesleyan Methodists have in their Societies above 29,000 (besides occasional hearers;) there is also a considerable number of Presbyterians (especially in the North) and other protestant dissenters; so that the established Religion can hardly claim more than one fourth of the population. Population 5,000,000. Government, limited monarchy.	the various denominations of Protestants are vying with each other in the propagation of evangelical doctrine through the country. The Sunday-School, Hibernian, and other societies are displaying great zeal in teaching the rising generation to read the bible, not only in English, but in the Irish language, where the former is not understood. The University of Dublin is ancient and respectable, containing, usually, about 400 students. The Dublin Society, for the improvement of agriculture and manufactures, founded in 1731, is the oldest in Europe. Learning among the great mass of the people is lamentably neglected. The Catholic Priests prohibit the reading of the Scriptures.
HOLLAND and the Netherlands. The *Reformed Church*, or Calvinism, is the Established Religion of Holland, with a general toleration to all other sects; but though Calvinism must be considered as the Established Religion, a great part of the people are Arminians, under the forms and discipline of Calvin, as is also the case in Scotland. The Netherlanders are generally Catholics, with a limited toleration to all other sects; but being now brought under the same government as Holland, will probably much increase the Protestant interest. Popula- 7,000,000. Government, limited monarchy.	HOLLAND. Before the French Invasion of Holland, there were reckoned 1579 Ministers in the Establishment, 90 of the Walloon Church, (or Protestant Church of the United Netherlands) 800 Catholics, 53 Lutherans, 43 Arminians, and 312 Baptists. The French introduced their infidel philosophy, but it was not adapted to the people, who are generally grave and steady. There are also many pious Christians, who have not only contributed freely of their property to the cause of religion; but several of the most useful Missionaries in Africa have been from that country, as Vanderkemp, Kicherer, &c. There are seven Universities in the kingdom of the Netherlands, of which, those of Leyden

DENMARK

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Religious Denominations, &c.	*Present State of Religion, &c.*
	den and Louvain are famous. Since the erection of the kingdom of the Netherlands, in 1814, this country has been fast improving. The national Bible Society is highly respectable, and the means of education are diffused throughout the country.
DENMARK and its Islands. *Lutherans*, Calvinists, and Catholics; the latter with Mennonites (or Baptists) exist under some restraints and disabilities. Population, 3 millions. Government, absolute monarchy. The Lutherans of Denmark have departed less from the original principles of the Reformation, than any other part of the Lutheran Church.	DENMARK. The Danes have formerly taken an active part in Missions to the Heathen, particularly in India, and have particularly countenanced the United Brethren in Greenland, and in the West-India Islands. They had also the honour to patronize and foster the Baptist Mission at Serampore, when discountenanced by our East India Company. The King, it is said, has expressed a great desire for the instruction of his subjects, and the British system of Education is intended to be introduced. The Scriptures have been printed at Copenhagen in the Icelandic Dialect, for the use of Iceland.
SWEDEN, Norway, and their dependencies. *Lutherans*, Calvinists, Catholics, and Swedenborgians (or New Jerusalem Church) which are in Sweden numerous and respectable. The Catholics are under some restraints as to the Publicity of the Religious ceremonies. The recent union between Norway and Sweden will make no alteration in the state of Religion, as they were both Protestant kingdoms. Population 4,000,000.	SWEDEN. A Bible Society has been formed at Stockholm, which has co-operated with that in London, in printing the Scriptures in the Swedish language and that of Lapland. The Stockholm Society is also active in the circulation of Religious Tracts in those languages. A Bible Society has been also formed at Abo in Finland, by the aid of the London Society, for the printing of the Finnish Scriptures, to which

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Religious Denominations, &c.	*Present State of Religion, &c.*
4,000,000. The government of Sweden is a limited monarchy—of Norway monarchical. The latter kingdom, which has long been in a state of partial civilization, is expected to derive much benefit from its union with Sweden.	which the present Emperor of Russia has contributed 5000 rix-dollars. There are many Scientific and Library societies in this country, and increasing attention is paid to the establishment of primary schools. Most of the children are taught to read. The present monarch is anxious to make himself and his family popular with his native subjects by promoting their best interests and general happiness.
PRUSSIA. *Lutherans, Calvinists*, and *Catholics*, with a free toleration to others; which may partly be attributed to the infidel principles of Frederick the Great, and partly to the influence of Protestant principles in the country. It is doubtful whether this general toleration has been favourable to the interests of religion. Population 8,000,000. Government, hereditary monarchy. The military profession, from the time of Frederick the Great, has been very popular in Prussia, and education has been too much neglected. At this time many of the Prussian States are well furnished with elementary schools.	PRUSSIA. Berlin is famous for an excellent Seminary for the Education of Protestant Ministers; and several Missionaries to the heathen have been furnished from that quarter to different Societies in England. A Bible Society was formed at Berlin in 1806, to which the King himself was both a contributor and patron.
SAXONY Is to be divided, which will give nearly a million of subjects to Prussia (included above) and leave about 1,200,000 subjects under the old government. The inhabitants are chiefly Lutherans or Calvinists. Population 1,000,000. Government, monarchical.	SAXONY. Little is known of the religious state of Saxony, which has been wholly occupied with political events. Yet no one can contemplate the religious history of this country without the deepest interest. The native country of Luther and the cradle of the Reformation, Saxony

POLAND

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Religious Denominations, &c.	*Present State of Religion, &c.*
	ony, like Judea, has now lost, to a degree, its share in the privileges of the Church of Christ. The greater part of the population are nominally Lutherans, though far degenerated from the principles and practices of the Reformers. The present reigning family, and a part of the subjects are Catholics. Some sciences are much cultivated, and the lower classes are generally taught to read and write. The annual Book-fair at Leipsic is the greatest in Europe.
POLAND. *Catholics*, with toleration to Protestants under certain disabilities. The Lutherans are governed by a consistory, and the Calvinists by a Principal and three Seniors. This state is about being again formed into a distinct government, under the protection of Russia. Transylvania in 1787 contained 28,700 Socinians, usually called the Polish Brethren. Population 6,000,000. Government of the present "Kingdom of Poland," a constitutional monarchy, vested in a viceroy, who is appointed by the Emperor of Russia; with a Senate of thirty members; and a diet of 77 deputies.	POLAND. The plan of a Bible Society for this country is just formed under the auspices of the Emperor Alexander. The principal part of this fine country is in feudal lordships, the most of the people are very ignorant, and the state of religion, consequently, low. There are more Jews in Poland than in any other country in Europe. Their number has been estimated at 2,000,000. They possess a great part of the trading capital of the nation. And should it please the God of Jacob to dispose them to unite their exertions to "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," *to the fold of Christ*, it would seem they might be able to effect it. There is no efficient system of Education for the poor in this country.

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Religious Denominations, &c.	*Present State of Religion, &c.*
AUSTRIA, Hungary, and Bohemia. The Established Religion of this great Empire was the *Catholics*, but from the intermixture of Protestant states, contains a considerable number of Lutherans, Calvinists and other Protestants of all denominations; and, by the new Constitution, there is to be a perfect equality of rights and privileges among the Roman Catholic, Lutheran, and Calvinistic churches. In Hungary it was calculated in 1787, that the Catholics and Protestants were nearly equal: besides which, this kingdom was stated to contain 223,000 Jews, 50,000 Gypsies, and a great number of Greek Chrstians. Population 20,000,000. Government, monarchical, nearly absolute.	**AUSTRIA.** The establishment of Bible and Missionary Societies in various parts of Germany must greatly subserve the cause of Christianity. On its being represented to the British and Foreign Bible Society, in London, that there were upwards of a million of Protestants in Hungary, who were in great want of Bibles, and too poor to purchase them, 500*l.* was given for the formation of a Society in that country, for printing and circulating the Scriptures in the Hungarian and Sclavonian dialects, which has been effected. Bible Societies have also been lately formed at Dresden and Hanover. The United Brethren have spread a sweet savour of Evangelical Religion throughout Bohemia, Moravia, and various other parts of Germany, from whence also they have sent Missionaries to the remotest parts of the earth. Some of the Austrian Universities are richly endowed, but the great principles of education are but indifferently understood in that country, and, among the more numerous classes of the community, is much neglected.
SWITZERLAND, Piedmont, &c. Switzerland is divided into 22 Cantons: those of Berne, Zurich, &c. are Calvinists; Uri, Schweitz, &c. Catholic; some are composed of both Religions, and the French introduced a considerable portion of infidelity. The Vallais, or inhabitants of the vallies of Piedmont, were formerly called Waldenses,	**SWITZERLAND.** The Canton of *Basle* has of late been remarkable for activity in promoting the circulation of the Scriptures, and the cause of Missions, so long as they had any means left them. The modern *Waldenses*, which are a simple and pious people, are divided into 13 parishes with each a minister; they had formerly

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Religious Denominations, &c.	*Present State of Religion, &c.*
Waldenses, of which, there are still some remains; but a great part of the people were driven by a long and cruel persecution within the pale of the Roman Church, in which they still continue. Population 4,000,000. Government—each Canton is an independent republic, but the whole are united in a confederacy, governed by a general diet. In some of the Cantons the government is democratic, but in most of them it is obligarchic with few limits.—The government of Piedmont is monarchical.	formerly 15 great schools, 90 smaller, and two Latin schools. Both the ministers and schools subsisted in a great measure by charitable assistance from Holland, Switzerland, and even England: but the events of the late war have reduced them to much wretchedness and misery. Ever since the establishment of the free institutions of Switzerland, this country has been much distinguished for the general information of its citizens. The Protestant Cantons, at least, have educated their children as well as any part of Europe. Geneva, the largest city in the country, where the Reformation was matured by Calvin and his associates, and which became the nursery of the Presbyterian church, has always taken the lead in education, and has now a very flourishing university. At present, Switzerland is recovering from the desolations of the late wars. Education is provided for by the support of Primary Schools.
FRANCE.	FRANCE.
Catholics, with free toleration to Protestants, who are very numerous in the South of France, but with a great number of Infidels throughout the country. Jews, and all other denominations, are likewise tolerated. Population, 24,000,000. Government, limited monarchy.	In the South of France the gospel is heard with eagerness, and evangelical ministers from other countries are received with open arms; the fullest liberty of conscience is allowed, and there is an university for the education of the protestant clergy. Mr. Martin, a young minister from Bourdeaux, is now in England for the express purpose of learning the new system of education, with a view to introduce it into his native country. Religious

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Religious Denominations, &c.	*Present State of Religion, &c.*
	ligious toleration and the general distribution of landed property, effected by the late changes in France, have given a spring to education among that wealthy and active people which is likely to produce the happiest effects. The protestants are making great exertions to promote the interests of religion and education, with much encouragement and success. Here are 22,300 "Primary Schools." Still the great majority of children are without education.
SPAIN AND PORTUGAL. *Catholics*, without Toleration to any other Denomination.—The late Cortes shewed a disposition to enlighten the people, and tolerate Protestants; but Ferdinand VII. since his return has re-established the order of Jesuits, and the Inquisition; and liberal men have been made the objects of persecution.—The Catholic Clergy in Spain are estimated at 200,000, and in Portugal but little less. In Portugal the same bigotry and superstition prevails, but the assistance they have received from the English inclines them to somewhat more liberality; and English Protestants may live unmolested, though not beloved. Population, 13,000,000. The Government of Spain is a limited hereditary monarchy, the power of making laws is fixed in the Cortes jointly with the King—The Government of Portugal is monarchical, with a Cortes like that of Spain.	SPAIN. The introduction of an English army into these countries had a tendency to weaken the prejudices of the people against protestants as heretics, though there is little to recommend true religion in the general morals of the soldiers. Some of the late Cortes were also favourable to a reformation of religion, and of the priests, which has been lately given as the true reason of their being so obnoxious to the present government, which is certainly under the influence of the church. The Spanish universities, which have heretofore been numerous, and all their literary institutions, are in a low state. The pernicious effects of monastic influence have excluded the modern improvements in education. The country appears to be getting into a settled state under the ancient regimen; and the late commotions, it would seem, must produce an activity favourable to true religion and education. The operations of the press are rapidly increasing, and the effect is sure.

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Religious Denominations, &c.	*Present State of Religion, &c.*
ITALY, including Naples and Sicily, Sardinia, &c. *Rome* is the metropolis of the *Catholic* Church, and the Popedom. No toleration to Protestants can be expected here, though the Pope shews some peculiar civilities to the English nation, for which he has certainly abundant reason: but he has complained of a protestant church being allowed at Venice. There are 9 or 10,000 Jews resident in Rome and its vicinity. The inhabitants of Naples and Sicily (about six millions) are also *Catholics*. In 1782 there were counted in Naples above 45,525 priests, 24,694 monks, 20,793 nuns; but the next year a decree passed to dissolve 466 convents, which must have greatly lessened them. Population 15,000,000. Government, monarchical.	ITALY. A protestant congregation has been lately formed at Naples; the government has granted them one of the unoccupied churches for their worship, and there seems a great disposition to listen to evangelical preaching. It is said also, that the Pope has complained of the protestant worship being tolerated at Venice. Catholic bigotry has long had less influence in Italy than in some other countries. Little of religion remains in this fine country, but the forms of the catholic church. The state of education is very low. And, although monastic influence is declining, the indolence of the people prevents any great efforts for its revival.
TURKEY in Europe, with the Isles of the Archipelago. The Empire is *Mahometan*, and Toleration is purchased by the payment of a capitation Tax. Of Christians, those of the Greek Church are far the most numerous, and are in some parts (as in Moldavia and Wallachia) admitted to places of trust and honour. The Greeks, in general, are subject to the Patriarch of Constantinople in ecclesiastical matters; but there are some Armenians, Copts, Nestorians, &c. The Jews are very numerous, and subject to a chief of their own nation. Government despotic. Population, 8,000,000.	TURKEY. It is hoped among the Greek, as well as Protestant Christians, thinly scattered over this empire, may be found the seed of a future Christian church, whenever it may please God to open a door for the gospel to enter this country. Great efforts are made by the Greeks, amid all the burdens of their oppressive war, to restore their ancient literature. Should they obtain their independence, of which the prospect is favourable, there is reason to expect the establishment of Christianity among them, on gospel principles, which may open the way for the restoration of the church to the land of its nativity. From the indolent and dissolute Turk little is to be expected.

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Religious Denominations, &c.	*Present State of Religion, &c.*
RUSSIA in Europe. The *Greek Church* is the establishment in this country, with a free Toleration to Raskolniks, or Dissenters, as well as to Catholics, Protestants and Jews. The Church is governed, not by the patriarch of Constantinople, as formerly; but by a grand national council of Ecclesiastics, in which the Emperor has a layman of high rank as his representative. The church service is performed in the old Sclavonian language.—[Pinkerton.] Population, 33,000,000. Government, a Constitutional monarchy.	RUSSIA. The emperor's patronage of bible societies in Petersburgh, Moscow, &c. cannot but have a favourable aspect to the cause of true religion. Mr. Pinkerton gives a pleasing account of the orthodoxy of the Greek Church, as to the main points of the Christian religion, and mentions several denominations of Raskolniks (or Dissenters) who discover much of the life and power of religion. Under the munificent patronage of the emperor and the benevolent exertions of many of the nobility, the interests of education are much improving. But much is to be done, for the greater part of the peasantry are in a most ignorant and depressed state.

ASIA.

RUSSIA in Asia, including Siberia, Kamschatka, &c.

The *Greek Church* is the established religion in all the civilized provinces; but with a general toleration throughout this vast empire. A great part of the inhabitants of the Desert are Pagan Tartars of the Samman religion. Some attach great importance to the form of their whiskers; and the Altaians are so fond of military show, that they dress up their idol deity in the uniform of an officer of dragoons. The Kamschatkans have been converted to the Greek religion by a ten years exemption from all taxes! Population, 3,000,000. Government, monarchical.

ASIA.

RUSSIA in Asia.

The United Brethren have long had a missionary establishment at Sarepta, and the Russian government encouraged protestant settlements on the banks of the Wolga. Some years since the Edinburgh missionary society also attempted a mission at Karass, near Astrachan: but all were broken up (at least for the present) by the calamitous effects of the late war. The missionaries of both settlements have, however, in the mean time been usefully and honorably employed in translating the New Testament, the one (whose work is already in circulation,) into the Turkish language, and the other into that of the Kalmuck Tartars, many of whom have embraced

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Religious Denominations, &c.	*Present State of Religion, &c.*
	embraced Chistianity in the Greek Church. A mission is also in contemplation to the Mongul, and Manjur Tartars, who reside in that part of Siberia which borders on the Chinese empire. Bible societies have been formed, not only at Petersburgh and Moscow under royal patronage, but in the provinces of Esthonia and Livonia, for the express purpose of printing the New Testament and religious tracts in those dialects.
TURKEY in Asia. *Mahometans* occupy Palestine, or the holy land, Syria, Mesopotamia, and other countries, the scene of Scripture history: but there are also many Jews and Christians, of various denominations, who are indulged, by paying for it, with living under the ecclesiastical government of the respective patriarchs, whether of Jerusalem or Antioch, Alexandria or Constantinople. The same may be said of the Nestorians, Armenians, and other reputed sectaries. Population, 10,000,000. Government, monarchical, and irregular, void of liberty.	TURKEY, Arabia, Persia, Tartary. No Mission has yet been attempted to these countries, but the way is preparing by printing the Scriptures in almost all the various languages of the East. A mission was attempted by the late Mr. Bloomfield at the Isle of Malta, with a view to introduce the gospel into the Greek Isles, and eventually into Turkey; but the pestilence which raged there, and the death of that missionary, have hitherto retarded the object. It is not, however, forgotten. Dr. Naudi has been attempting to excite attention to it among the Christians residing on the borders of the Mediterranean; and mentions it as a promising circumstance, that there have been of late many conversions of Jews residing in those parts. A late decree in Persia has permitted the public reading of the scriptures. No part of the world affords a more inviting
ARABIA. *Mahometans*, Sabeans, and Wahabees. Population, 8 millions. Government—Each inland tribe is under the government of petty princes, (or Sheiks.) They have no other laws than those found in the Koran.	

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Religious Denominations, &c.	*Present State of Religion, &c.*
PERSIA. *Mahometans* of the sect of Ali (who differ from the Turks as to the true successor of Mahomet;) also Sufis and Gaurs, or Guebres, the disciples of Zoroaster. Population, 10 millions. Government, absolute despotism; frequently rigorous and tyrannical.—The King is regarded as master of the lives and property of his subjects.	scene for Christian enterprise than western Asia. The truths of God, so long taught in those extensive and populous countries, by the labours of prophets and apostles, cannot be wholly obliterated from the traditions of the people. Their present state, from all the facts which we obtain, clearly evinces a degree of preparation for the reception of the gospel.
TARTARY. *Mahometans*, Pagans, and worshippers of the Grand Lama.—[See *Shamans*.] Population 6,000,000. Government—controlled by independent chiefs.	
CHINA. *Pagans* of various sects, but chiefly worshippers of Foe.—There are some Catholics, Greeks, and Jews among them, rather by connivance than legal toleration. The Russians have a church at Pekin, and the Jews a synagogue at Kai-song-fou. The catholics notwithstanding the persecution they have met with, boast of 60,000 converts still in Pekin. Population 250 millions. Government, patriarchal and despotic.	CHINA. The Jesuits undertook a mission to this country in the 16th century, on the plan of blending the catholic religion with that of Foe and the philosophy of Confucius; this however was disapproved by Pope Innocent X. and he enjoined a renunciation of their idolatries. In 1788 it was reported that the catholics had, in the course of 30 years, made 27,000 converts in the province of Sushchuen, and 30,000 in Nankin; but a storm of persecution gathered soon after this, and the name of Christianity became peculiarly obnoxious in China. A Chinese Edict has lately been issued against the introduction of Missionaries and their books into this country, yet the late Dr. Morrison
JAPAN. *Pagans*, particularly Sintoos, Budsoes, and a kind of moral philosophers. [See *Japanese*.] The celebrated Francis Zavier, and other Jesuits, commenced a mission here in 1549, and	

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Religious Denominations, &c.	*Present State of Religion, &c.*
and were followed by the Franciscans. Their success at first was rapid and extraordinary; but their imprudence (as is asserted) brought on a persecution which lasted 40 years, and ended in their utter extermination. Population, 25,000,000. Government, absolute monarchy.	Morrison has long been employed, at Canton and Macao, with indefatigable labour, in instructing the natives and translating the Scriptures into the language of that vast empire. And, having been joined by Mr. Milne, the great work of the translation has been completed. Though the missionaries may not be allowed to penetrate to the interior of the empire, they find means, by the assistance of the natives, whose curiosity is much excited, to convey the scriptures and religious tracts into many of the great provinces. There are, already, five missionary stations, and nine missionaries, connected with which are thirteen schools. The gospel is occasionally preached in Chinese and Malay. Upwards of 150 thousand Christian publications have been printed, besides many copies of the Scriptures.
THIBET, or TIBET. The worship of the *Grand Lama* is the established religion (see Thibetians) mixed with various shades of Paganism. Population 2,000,000. Subject to China.	
INDIA beyond the Ganges, including the Birman Empire, Malaya, Siam, &c. The Birman and Siamese *Hindoos*, are disciples, not of Brahma, but of Boodu; but the Malays are chiefly Mahometans. Some Dutch and Portuguese settlements exist in different parts of this extensive country. The Catholics boast of 300,000 converts in Tonquin, and 160,000 in Chochin-China. Population 20,000,000. Government, chiefly despotic.	INDIA. The Baptist Foreign Mission Society of this country have a mission at Rangoon, in the Birman Empire, in connexion with the English mission at Serampore. This is conducted with prudence and great perseverance. And, though the obstacles arising from the sanguinary despotism of the government, and the extreme ignorance and obstinate paganism of the people, are great, it has not been without success, and its prospects are encouraging.

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Religious Denominations, &c.

HINDOOSTAN.

The native inhabitants are *Hindoos*, (followers of Bramah) Mahometans and Persees; among whom, about 14 millions are reckoned to be British subjects. The Afghans are supposed to be the descendants of the ten tribes of the Israelites carried into captivity, to whom a mission is projected from G. Britain. It is mentioned, in some accounts, that there is a considerable body of professing Christians in the interior of the country. In the report of Dr. Kerr, the Christians of St. Thomas are stated at 70, or 80,000; the Syrian Catholics at 90,000, and the Roman Catholics (strictly so) at 35,000. For the use of the Syrian Christians, a Malayan version of the New Testament has been lately printed at Bombay.

For the religion of the natives see *Hindoos* and *Yogeeys*. The forms of government are various, but chiefly monarchical. Population 100,000,000.

Present State of Religion, &c.

HINDOOSTAN.

Almost all the existing Missionary Societies have made attempts to convert the Hindoos. The "Society for promoting Christian Knowledge" has Missionaries at Trinchinopally, Tanjore, Madras, and Cuddalore. The Danes while they had possessions in the East Indies, where active in this good work. The Baptists have been particularly successful; besides the settlement at Serampore, they have missionaries at Cutwa, Goamalty, Dinagepore, Saddomahl, &c. in Bengal, and in other parts of India. Calcutta itself is not the seat of infidelity as formerly; but contains many hundred serious Christians in all the ranks of society.

The Missionary Society (of London) has missionaries in Vizigapatam, Madras, Ganjam, Bellary, Chinsurah, Oodagerry, &c. The Society for missions to Africa and the East have also two or three missionaries, with native readers and catechists; and there are perhaps among all the Societies, nearly 100 persons engaged in the instruction of 100 millions of inhabitants!

The United Brethren had a Mission in the neighbourhood of Tranquebar, and attempted one in the Nicobar Islands, but both have failed.

An Auxiliary Bible Society has been formed at Calcutta to co-operate with the Society in London, and with the Baptist missionaries

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Religious Denominations, &c.	*Present State of Religion, &c.*
	missionaries, in translating and printing the scriptures in every considerable language of the East; and great progress has been already made in this important work. The American mission at Bombay, with branches in the vicinity, was established in 1814, and has been conducted with great prudence and fidelity. It has sustained severe trials from the ravages of disease, but has been favoured with much success. Great exertions are made for the instruction of native children, and the missionaries have more than a thousand in their schools.
ASIATIC ISLES, Ceylon, Celebes, Borneo, Java, &c. Pagans and Mahometans, with an intermixture of European settlers of various nations. The inhabitants of Amboyna, a Dutch settlement, were in 1796 more than 45,000, among whom were nearly 16,000 protestants, and about 25 Christian chapels. The native religion of *Ceylon* is the same as that of the Birmans; besides which it is said to contain 100,000 protestants, a great number of papists, and in the whole about a million and a half of inhabitants. Population 20 millions. Government chiefly despotic.	ASIATIC ISLES. The London missionary society has 3 missionaries at Batavia, the capital of the Isle of Java, under protection of the British government, one of whom is invited to Amboyna, the chief of the Molucca Isles. Here many Chinese reside, and others trade, by whom it is expected Christianity may be carried into the heart of China. The same society has two or three missionaries in *Ceylon*, and the Baptists one. The Methodists have also very recently commenced a mission in this island, and all have been very favourably received. A bible society was formed at Columbo, in this island, 1812.—The American mission at Ceylon, established in 1816, is in a very prosperous state. It occupies several stations, and has not less than 800 adults and children in its schools. A physician and a printer are attached to the mission. A considerable portion of the natives of Ceylon and some parts of India are able to read.

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Religious Denominations, &c.	*Present State of Religion, &c.*
AUSTRALASIA.	**AUSTRALASIA.**
Under this term are comprehended the vast and innumerable islands of the South Sea.	
NEW HOLLAND.	NEW SOUTH WALES.
Geographers are not yet agreed whether to call this a continent or an island, or several adjacent islands; the whole length being 1960 miles, and its breadth 1680, which is nearly two thirds the size of Europe, besides the surrounding islands. The original inhabitants are savages of two or three races, and in the lowest state of barbarism. In 1770, Captain Cook took possession of the eastern coast in the name of his Britanic Majesty, and called it New South Wales, and here a colony has been settled, at Sidney Cove, chiefly formed of convicts from Great Britain. Dr. Carey estimated the population at twelve millions; but I can find no authority to justify such a calculation; the coast is thinly peopled, and great part of the interior perhaps uninhabited. Van Dieman's Land, formerly supposed a part of New Holland, is found to be a separate island. On mature consideration I cannot rate the whole population at more than four millions.	At Sidney Cove, in 1809, the population amounted to between 8 and 9000, and has been gradually increasing. The gospel is preached by Mr. Marsden, Chaplain to the Colony, and Schools opened under his patronage. Several of the missionaries sent to the South Seas have occasionally resided and preached here; schools have been opened both for the Europeans and natives, and one of them has met with very encouraging success in his attempts to teach the latter, who prove far more docile than was expected.
NEW ZEALAND, New Guinea, New Britain and Ireland, &c.	NEW ZEALAND.
New Zealand is the most considerable island in this neighbourhood, being about 600 miles in length, and 150 broad. The others are inferior islands, differing greatly in population, but the whole probably not exceeding 1,000,000.	An island (600 miles in length by 150) has been lately made a missionary station, by the Church Society for missions to Africa and the East.

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Religious Denominations, &c.	*Present State of Religion, &c.*
POLYNESIA, Pelew Isles, Ladrones, Carolines, Sandwich Isles, Marquesas, Society Isles, &c. After all that Navigators have said, I dare not reckon the inhabitants of these islands at more than the preceding. Pinkerton remarks that navigators have overrated them at least ten to one.	OTAHEITE. This is the only one of these islands on which a permanent mission has been established, after the perseverance of more than 20 years. The king himself has made a profession of Christianity, though not a very honourable one; schools have been established to instruct the natives, particularly their children. A Christian church has been formed among the natives of Otaheite, and civilization may be expected to advance rapidly. Missionaries are solicited for some of the other islands. On the whole, no Pagan country in modern times has been Christianized with more success, than the islands of the South Seas.
Marquesas, Society Islands, &c. This is proved to be the case with Capt. Cook: and it is not likely that either Forster or La Perouse were more accurate. Otaheite had been rated at 160,000. The missionaries found it to contain little more than 16,000. On the other hand, Mr. Pinkerton, who makes this remark, has been quite as much mistaken in under-rating the population of some other places, particularly the Cape. I take the population collectively at 1,000,000.	
AFRICA. States of Babary. *Mahometans*, with a considerable number of Jews; but few Christians, excepting what are in a state of slavery. Population 3,000,000. Government, despotic.	**AFRICA.** Barbary. Christianity can be expected to make no progress in these states while the system of Piracy is tolerated, and every Christian made a slave: but it is hoped the restoration of peace in Europe, will lead to the suppression of this system of cruelty and violence.
North Western Coast. This district comprehends a great number of independent tribes or nations, as the Monselmines,	Western Coast. Towards the end of the last century a Company of Benevolent persons, in this country, formed a settlement with a view to the civilization of Africa and the

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Religious Denominations, &c.	*Present State of Religion, &c.*
mines, Mongearts,* Foulahs, Jaloofs, Feloops, Mandangos, and many others, as far interior as the Great Desert. Most of these are *Pagans*, except the Foulahs, who are *Mahometans*, as are also the wandering inhabitants of the Desert. The Foulahs are a very powerful nation, and make war on their neighbours to procure slaves for the Europeans. Population 4,000,000.	the extermination of the Slave Trade; but the settlement was destroyed by some French ships, and afterwards given up to the British government. Mr. Nylander is chaplain of the Colony; and in 1811 the Wesleyan Methodists sent out Missionaries thither. The Church Society for Misisons to Africa and the East have stations at Bashia and Canofee (both on the Rio Pongos) where they have erected Churches and founded Schools. The governments of Great Britain and the United States have lately entered into a Convention for the purpose of effecting a total suppression of the slave-trade, on the coast of Africa, so long the bane of that degraded country. In this design it is expected that all Christian nations will concur. Should this measure succeed, and the present attempts to establish colonies of civilized coloured people, on the western coast, be found practicable, the prospects that Africa may become civilized, will be more favourable than they have been for ages.
Nigritia, or Negroland, and the coast of Guinea, Runs far across the continent on the North side of the great chain of mountains, and furnishes, as well as Guinea, a considerable portion of victims for the slave trade. Some of these parts are very populous, as they must be	

* A Jew is not suffered to enter this country under pain of being burnt alive.

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Religious Denominations, &c.	*Present State of Religion, &c.*
be to furnish, as it is said they did, 100,000 slaves annually to the West Indies. The king of Benin, who possesses but a small part of this territory, is said to be able to raise an army of 100,000. Widah is also very populous, and Haussa has been said (falsely no doubt) to be more populous than London. The French have agreed to give up the slave trade north of Cape Formosa. Population six millions.	
South Western Coast. This includes the Kingdoms of Loango, Congo, Angola, and the extensive country of the Jagas, and many other tribes as far south as the Damaras. The Portuguese sent Catholic missions to some of these countries as early as the 15th century; and some converts have been made to *their* Christianity, but in general this part of Africa is involved in Paganism. See *Negroes*. Population, three millions.	South West Coast. In the 15th century some Portuguese missionaries persuaded the King of Congo and his subjects to receive the Roman Catholic Religion; and they were followed by some others; but they soon revolted again to Paganism, and have not yet been visited by Protestant missionaries.
Damara, Namaquas, and Corannas. The Damaras are divided into five tribes; those who reside near the coast are very poor, and many become servants to the Namaquas: farther inland some become rich in cattle (the only riches of those countries) and upon the death of such, the horns and bones of the animals they have consumed are laid upon their graves as trophies. They are naturally mild, and treat their prisoners with humanity. The Namaquas are known to have 10 tribes, and the Corannas 15. [Campbell.] Population one million.	DAMARA, &c. The Missionary Society (of London) have two settlements in the Namaqua Country, Pella and Mr. Schmelin's station on the Orange River; also one among the Corannas, called Orlam Kraal, and more recently Bethesda.

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Religious Denominations, &c.	*Present State of Religion, &c.*
Colony of the Cape. *Calvinists*, and chiefly Dutchmen: the settlement having been peopled from Holland; but general toleration prevails under certain restrictions. The population in 1810 was ascertained to exceed 81,000, of whom 50,000 were Hottentots or slaves.	CAPE. The United Brethren have long had two flourishing Settlements in this colony—one at Groene (formerly Bavian's) Kloof—the other at Genadendal (Gnadenthall) or Grace Vale. The Missionary Society (of London) have several settlements in these parts—viz. at Stellenbosh (between the Moravian Stations)—at Tulbach or Rodesand, where Mr. Vos resides—at Zurbrak near Zwellendam—at Hooge Kraal in George Drosdy: and, towards the east end of the Colony, at Bethelsdorp near Algoa Bay, which was founded by Dr. Vanderkemp: but as this last has been found an inconvenient situation for a Mission, a new Settlement has been formed farther East (on a spot pointed out by the Governor) and called Theopolis, which may at present be considered as the principal missionary station of this Society in South Africa. An Auxiliary Missionary Society exists here, and another in Graaf Reynet, which approaches the limit of the Colony towards Caffraria. Here resides Mr. Kicherer, the minister, and the 3 converted Hottentots, who visited England in 1803, 4; a great revival of religion has recently taken place in all these stations: and several African Preachers (one a Hottentot) have been appointed as Itinerants to assist the European missionaries.
Boshesmen's Country, and Caffraria. The Boshesmen, or Bushmen, are a wild nation with no settled abode, who traverse the country to the extent of 8 or 9 degrees of longitude, and plunder whenever they can find opportunity. The term Caffraria, or the land of Infidels, was probably given to this country by the Arabs, and it is certain they are in the rudest state of Heathenism; but their country is far more populous than that of the Bushmen, or the Corannas. These nations, with the inhabitants of the Cape, may form a population of one million. Governed by chiefs.	
Griquas, Bootchuanas, and other neighbouring Nations. These are numerous and powerful, the city Latakoo alone has about 8000 inhabitants: and the capital of Makquanas is 3 times as	GRIQUAS. The same Society have a mission at Claarwater, now called Griqua Town, where King Gika and his people profess great respect for Dr. Vanderkemp, who

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Religious Denominations, &c.	*Present State of Religion, &c.*
as large. They are all *Pagans.* [Campbell.] Population one million.	who resided some time among them. The King of Latakoo, on a visit from Mr. Campbell, expressed his willingness to receive missionaries, and promised to be a father to them. A mission is therefore immediately designed to Latakoo, and to Malapeetze, and Makoon's Kraal—Stations farther to the East, where the inhabitants have expressed the same willingness to receive instruction.
EASTERN COAST. Tambookies, Mambookies, and the inhabitants of the coast, as far as Delagoa Bay, are Pagans and Mahometans, mixed with some Portuguese Christians, who of course are Catholics. Population one million.	
INTERIOR COAST. As not more than half this quarter of the Globe has been hitherto explored by Europeans, and even that very imperfectly, it is but reasonable to assign a considerable population to this great extent of unknown country, which is wholly *Pagan.* Population four millions.	
ABYSSINIA. *Christians* of the Abyssinian Church (which see.) They practise circumcision, and some other Jewish rites; but were converted to Christianity between the 4th and 6th centuries, and still retain the name of Christians. Population three millions. Government, monarchical.	ABYSSINIA. In the latter part of the last century the United Brethren sent Missionaries into Egypt, with a hope of their penetrating into this country, which proved impracticable, and the door at present, seems shut against the Gospel, as much as in any pagan nation whatever. This country is the ancient Ethiopia, and the day cannot be very distant when *Ethiopia shall stretch out her hand unto God.*

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Reilgious Denominations, &c.	*Present State of Religion, &c.*
NUBIA. A miserable country, and in some parts thinly peopled, chiefly with Mahometans. Senaar, however, one of its cities, is said to contain 100,000 persons, and Dongola about half as many. Population one and a half million. Governed by chiefs.	
EGYPT. *Mahometans*, Jews and Copts. This country is known to be very populous. Cairo alone is reckoned to contain 300,000 inhabitants. Population three millions. Government is invested in the hands of 24 Beys.	EGYPT. The Gospel was introduced into Egypt before the close of the first century, but expelled again by Mahometanism during the 7th and 8th. There is, however, a considerable number of Copts in the country, who retain the name, and many of the forms of Christianity.
MADAGASCAR, and other Isles on the Eastern Coast. *Pagans*, with some European strangers of different nations. The inhabitants, which are very numerous, bear the character of intelligence and hospitality.—Population four and a half millions.	MADAGASCAR. Dr. Vanderkemp had long intended a mission to this island, and was about entering upon it at the time of his death. Mr. Milne has since visited it to make inquiries, and it will no doubt become a missionary station of great importance. The London Missionary Society has sent missionaries to this Island, who have been received by the native government with much attention and gratitude. The extent and population of Madagascar are sufficient for a great Christian country.
ISLANDS on the Western Coast. Partly Pagans, and partly Catholics or Protestants, according to the European powers to whom they belong. Population one million.	

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Religious Denominations, &c.	*Present State of Religion, &c.*
N. AMERICA.	**N. AMERICA.**
WESTERN COAST, and Indian Tribes in the North. The inhabitants are *Pagans* of various Indian tribes, thinly scattered over the continent, and much diminished by disease and war; yet it must be considered there are many tribes and countries yet unknown—I therefore take them at half a million.	
SPANISH Dominions, including *Mexico*. These nations being, by the power of Spain, and the arts of the Jesuits, reduced under the Spanish Dominion, of course profess the *Catholic* Religion, and are in great measure civilized. The inhabitants in 1803 were estimated at six millions and a half, and supposing they were exaggerated, as some think, I cannot conceive they ought now to be taken at less than eight millions.	SPANISH DOMINIONS. The Spaniards consider these nations as converts to Christianity; but it is, unhappily, to their own religious bigotry and superstition. There are said to be, however, in New Mexico, thirty villages of Christian Indians, who live in society and industry, professing the catholic faith.
UNITED STATES. Christians, of all denominations, Infidels, and Jews, with equal rights and privileges. The National government and most of the State governments explode all religious establishments, as inconsistent with the full enjoyment of civil liberty. Public sentiment requires that no man shall have any better prospects of civil privileges and promotion, in consequence of being a Christian, and that no one shall be required to support any of the institutions of religion but by his explicit consent. There is, however, in most of the constitutions, or, at least, in the practice of the governments, a general acknowledgment	UNITED STATES. The most numerous religious denomination in this country is the Congregationalists and Presbyterians, who are united in communion and constant intercourse. Next to this is the Baptists, who are in all parts of the country. The Methodists are also numerous, and not less extensive. There are also many Episcopalians, a considerable number of Quakers, Dutch Reformed, German Lutherans, and others. The Baptists, generally, agree with the Congregationalists, in doctrine and ecclesiastical government, differing only in Baptism. The Methodists are generally agreed with the Episcopalians in

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Religious Denominations, &c.	*Present State of Religion, &c.*
edgment of the truth and obligations of Christianity. At the same time, the great question whether a community can exist, or will exist, without the influence of religion, can receive very little light from this experiment. The United States were originally settled by Europeans who had been accustomed to the establishments of Christianity in their native countries. They brought their religious opinions and usages with them, and these continue to this day. Associations for religious purposes and regular worshipping congregations were founded in all the settled parts of this country, and convenient edifices were erected for the worship of God, with all their necessary attachments and venerations, before this general relaxation of the laws took place. This state of things, in our early history, gave an impulse to the interests of religion, which will long have a powerful influence. Population, about 10,000,000.	doctrine and ecclesiastical government, the principal difference being in the use of the liturgy. The number of worshipping assemblies on the Sabbath, and the number of persons devoted to the work of the ministry, are less, in the United States, in proportion to the population, than in most other Christian countries. The only religious Institution, which unites all denominations in this country, is the American Bible Society. The annual income of that society is about 45,000 dollars. The American Board of Foreign Missions is doing much for the heathen, and has an income of near 60,000 dollars. The Baptist Board of Foreign Missions is active and useful. All Christian denominations in the United States send missionaries to the destitute parts of our own country, and several to foreign parts. No Christian country is more favoured with religious revivals than this. The United States have no extensive Universities, like those of Europe, but we have numerous Colleges, which are more suited to our state of society, and many of them highly respectable. And no country in the world is so well supplied with academies and common schools. The rudiments of education are accessible to all, and a liberal classical education may be obtained by a large portion of the community. In the slave states, more liberal sentiments begin to prevail with regard to that unhappy portion of our population, and prudent persons are permitted, in many instances, to teach the rudiments of education and the leading

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Religious Denominations, &c.	*Present State of Religion, &c.*
	leading principles of the gospel to slaves.
BRITISH Dominions in America. *Protestants* and *Catholics*, the latter being the established Religion in Canada, while the establishment in New Brunswick, Newfoundland, &c. is that of the Church of England. Population, half a million. The Coasts of *Labrador* and *West Greenland* are too thinly peopled to admit a distinct enumeration in this brief Sketch.	BRITISH Dominions. There are several missionary stations also in the Back Settlements of Canada, &c. supported by various American Societies, by some in England, and by the United Brethren. 'The Society for propagating the Gospel in Foreign Parts' employs Chaplains in many towns of Canada, New-Brunswick, and Newfoundland, but few of them preach to the *heathen*. The Methodists have also a number of missionaries in the same parts, and some considerable congregations. The United Brethren have long established settlements in *West Greenland*, and on the coast of *Labrador*, which have given an evangelical *tint* (so to speak) to those inhospitable regions.
S. AMERICA.	**S. AMERICA.**
CARACCAS. The inhabitants of this province, at the time of the French invading Spain, declared themselves independent; and are not willing to resign their independence, though the ancient family is restored—They are Catholics. Population, one million and a half. Government, Republican.	The population of South America in the interior consists chiefly of independent Tribes of Indians. The inhabitants on the coast are mostly of European origin.—The colonies, with the exception of Peru, have established their independence—though the governments are in their infant state. The Portuguese and Spanish Colonies in South America and Mexico, as it regards education, are grossly ignorant; schools are almost unknown. In Brazil there is scarcely the appearance of education. Some efforts are now making to promote education in the countries which have become independent. Lancasterian Schools
NEW-GRANADA. *Catholics*. Population, one million and a half. Government, Republican.	
PERU. *Catholics*. Population, two millions. Government, Spanish Monarchy.	

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Religious Denomination, &c.	*Present State of Religion, &c.*
CHILI. *Catholics* and Pagans. Population, one million and a half. Government, Republican.	Schools are already commenced in Buenos Ayres. Sante Fe de Bogota has a University, with two well endowed Colleges.—Lima, Quito, Caraccas, Guamanga and Santiago have also Universities.
PARAGUAY, or Buenos Ayres. *Catholics.* This province has also claimed independence, and maintained a civil war with the Caraccas. Population, two millions. Government, Republican.	
BRAZIL. *Catholics.* On the conquest of Portugal by the French, the Royal Family removed and still resides in this Settlement, which has thereby the honour to be the seat of Royalty. Population, two millions. Government, claimed by Portugal.	
NATIVES in the Interior. *Pagans.* The population but little known, but may be moderately estimated at three millions.	
GUIANA. What was called French and Dutch Guiana has been conquered by the British, and the Establishment is Protestant; but the pupulation is inconsiderable.	GUIANA. The United Brethren, who penetrate all the most desolate parts of the earth, have here several settlements: viz. at Paramaribo, Bombay, Somelsdyk, and Hope on the Corentyn. The Missionary Society of London have also Missionaries at Demarara, Mahaica, and Esequibo, and the gospel has been attended with such success and advantages among the slaves, that some of the planters have encouraged it.
WEST INDIES. BAHAMA ISLES. Numerous and fertile, and subject to England; but few inhabited, and the population very inconsiderable. Government, monarchical.	**WEST INDIES.** BAHAMA. The Methodists have a promising interest here, and have built a Chapel which is well attended, both by the white and black inhabitants. The Moravians have four missionaries here.

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Religious Denominations, &c.	*Present State of Religion, &c.*
CUBA. Spanish *Catholics*, all the natives being extirpated, and the island cultivated by negroes. The capital, Havanna, was reckoned to contain 30,000 inhabitants many years since. Population, half a million. Government, monarchical.	
JAMAICA. *Church of England*, and Pagans, with a legal toleration, often impeded by the high-church zeal of the Colonial Assembly, which is discouraged by the government at home. Population, half a million. Subject to the English.	JAMAICA. Kingston contains about fifty thousand inhabitants, with only one small Church! But the Methodists have a considerable interest here, and the United Brethren two small settlements upon the island.
HAYTI, Or St. Domingo, was formerly divided between the French and Spaniards, afterwards possessed by the French only; but is now an independent island, exhibiting the singular phenomenon of an empire of blacks and people of colour, regularly organized under a black Emperor. Population, half a million. Government, elective.	
PORTO RICO. Spanish *Catholics*. Population 250,000.	
VIRGIN ISLES. *Protestants*. A group of small islands formerly occupied by the Danes, but in the late war captured by the English. The principal are St. Thomas and St. John: but the population will not bear a distinct enumeration.	VIRGIN ISLES. The United Brethren have several settlements in these isles, which were commenced under the Danish government and are still continued. The Methodists also have several little societies at Tortola, and other of the islands.
LEEWARD ISLES. These isles being divided between	LEEWARD ISLES. The Methodists have missionary

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Religious Denominations, &c.	*Present State of Religion, &c.*
tween the English, Dutch, and French, were partly protestant and partly catholic—but of late have been all under the British flag: Guadaloupe and Dominique (two of the most populous) are restored to France. Population, 250,000.	ary stations in most of these islands, particularly at Eustasius, Antigua, and Dominique, where they are rapidly on the increase. The United Brethren have also an established and growing interest at Antigua.
WINDWARD ISLES.	WINDWARD ISLES.
Of these Barbadoes, which is an English and a *protestant* settlement, is far the most populous. Under this group I also include Trinidad, the farthest of these Islands towards South America. Population; half a million.	The most considerable of these is *Barbadoes*, which has a population of more than 120,000, but ill provided for religious instruction. The Methodists and United Brethren have, however, each a small society upon the island. The Missionary Society, and the Methodists, have each attempted to introduce the gospel at Trinidad, and at Tobago, but with no remarkable success. The existence of slavery in all the West-India Islands is almost an insuperable obstacle to the progress of education. As the labour is performed almost wholly by slaves, the children of their masters are often brought up in idleness, and they are not often willing that their slaves should receive any instruction. In some instances, slaves have been instructed, prudently, in the religion of the Bible, much to their own comfort and the benefit of their owners. The present government of Hayti is a novel and very interesting experiment. At present, civilization, Christianity and education are making a rapid progress in that empire, and a rational hope is indulged that the experiment will issue in elevating people of colour to an equal rank among civilized nations, and afford a new proof that *God hath made of one blood all nations of men.*

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TO

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OF

ALL RELIGIONS,

AND

RELIGIOUS CEREMONIES.

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PART IV.

PAGANISM.

A VIEW OF THE

IDOLATRY OF THE HINDOOS,

Their History, Literature, Religion, Manners and Customs, &c.

BY WILLIAM WARD, D. D.
OF SERAMPORE.

ABRIDGED FROM THE ORIGINAL WORK IN TWO VOLS. 4to.

TO WHICH IS ADDED

THE

Religion and Ceremonies

OF OTHER

PAGAN NATIONS.

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PREFACE.

TO form a just conception of the state of darkness in which so many minds are involved as are comprised in the heathen population of India, a person had need become an inhabitant of the country, that he may read and see the productions of these minds, and witness the effects of the institutions they have formed, as displayed in the manners, customs, and moral circumstances of the inhabitants.

A correct knowledge of this people appears to be necessary when we consider, that their philosophy and religion still prevails over the greater portion of the globe, and that it is Hindooism which regulates the forms of worship, and the modes of thinking, and feeling, and acting, throughout China, Japan, Tartary, Hindoost'han, the Burman empire, Siam, Ceylon, &c., that is, amongst more than 400,000,000 of the human race! 'Here then we have the extraordinary fact, that the greater part of the human family are still Hindoos; or, in other words, that they are under the transforming influence of the philosophy and superstition which may be denominated Hindooism; regulated by systems invented by the Indian bramhun.' The opinions embraced by the more philosophical part of the Hindoo nation, are quite distinct from the popular superstition. In this philosophical system the one God is considered as pure spirit, divested of all attributes; and every thing besides God is declared to be inert matter. This Being is contemplated either as dwelling in his own eternal solitude, in a state of infinite blessedness or repose, or as individuated in every form of life, animal or vegetable.

There is another part of the Hindoo system, viz. devotion, and this is said to lead to wisdom and abstraction, and finally, to absorption; but as no Hindoos are now found to attain abstraction, we must suppose that the merit of their devotion is very deficient. Amongst the great-body of Hindoos are a few more remarkable than the rest for devotion: these are mostly found amongst persons tired of the bustle of the world, who sit for hours and days together, repeating the name of some deity, using their bead-roll. Others retire to Benares or some sacred place, and spend their time in religious ceremonies: and these are promised the heaven of the god Shivu. Many persons spend all their days in visiting holy places, and in devotion there, seeking celestial happiness,

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for a time, or the birth of a yogee. Among devotees who seek the same objects must be placed the persons who drown themselves, in a state of perfect health, at Allahabad, and in other places; and the widow who ascends the funeral pile, also seeks this higher happiness, and is promised by the shastru, that, by the merit of this act, she shall take her deceased husband and seven generations of his family and seven generations of her family with her to the heaven of Indru, the king of the gods, where they shall reside during thirty millions of years.

The Hindoo is unquestionably as susceptible of that improvement which is purely intellectual as the inhabitant of Europe. He may not be capable of forming plans which require great and original powers, nor fitted for bold and daring enterprizes. Reverence for the gods is produced in his mind by observing around him innumerable temples erected to their honour, where they are daily worshipped by persons next in rank to the gods. He is led to adore the priests of his native land, for he is told that the sacred books have been committed to their guardian care; that these sacred persons came forth from the head of Brumhu; that religion in all its offices and benefits must proceed from them; that they are the mouths of the gods; and that they hold the destinies of men at their disposal. As he passes through the streets, he sees every hand raised to do them homage; he observes people running after them with cups of water in their hands, soliciting the honour of drinking this water after they have condescended to dip their foot in it.

It will excite no astonishment, that a superstition thus appealing to the senses, administered by a priesthood receiving divine honours, connected with splendid and fascinating ceremonies, including music and dancing, and gratifying every voluptuous passion, should captivate the heart, and overpower the judgment of youth. There is nothing in the ceremonies of this system of a moral nature, or which can produce moral effects. That system must be essentially vicious which dooms the great mass of society to ignorance, and treats rational beings as though they possessed no powers, except those of the animal. The education of all, except the Bramhuns, is confined to a few rudiments, qualifying them to write a letter on business, and initiating them into the first rules of arithmetic. The culture of the mind is never contemplated in these seminaries. Not a single Hindoo school for girls exists throughout India; the laws and customs of the Hindoos are inimical to the culture of the female mind.

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CHAPTER I.

A VIEW OF THE

IDOLATRY OF THE HINDOOS,

Their History, Literature, Religion, Manners and Customs, &c.

WITH ENGRAVINGS,

EXHIBITING THEIR POPULAR SUPERSTITIONS—CEREMONIES—THEIR VARIOUS MODES OF WORSHIP—IMAGINARY DEITIES, &c.

HINDOOSTAN, both in respect to territory and population, includes the most important portion of southern Asia. It is bounded S. E. by the Coromandel coast and Bay of Bengal, and extends north to the boundary of Cashmire, beginning in lat. 8, and running to 35 N. near 2000 miles in length. From east to west, it extends from the mountains which divide it from the Burman empire to the river Araba, making more than 1600 miles in breadth; viz. from long. 66 to 92 E. The total population of this vast country is estimated at more than one hundred millions, more than one half of which, viz. seventy-one millions, were, in 1815, under British jurisdiction and influence.

History.—The History of this country is involved in the darkest mystical obscurity. The Hindoo historians pretend to commence their accounts with the creation of the world, which they place at a vast distance of time anterior to the real era. They also give an account of the creation itself, of which the following is an abtract.

Creation.—Vishnoo, the preserver, was sleeping on the waters of the deluge, and from his navel had grown a lotus or water-lily: from this flower sprang Brumha (the Creator) who created by his word four persons, but these living a life of austerity, did not propagate; in consequence of which, Brumha applied himself to severe austerities to obtain the blessings of the gods on the work of Creation, till at length he burst into a flood of tears: from these tears a number of titans, or giants arose, after which Brumha's sighs gave birth

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to the god Roodru (another name for Shivu.) Roodru, at the request of his father continued the work of creation, but in his hands it proceeded so slowly that Brumha was obliged to resume it; and he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing plants, divisions of time, day, night, months, years, &c. He then created several gods; one was formed out of his breath; another by his eyes; another from his head; another from his heart, &c. After this Brumha assumed a body possessing the quality of darkness, and created the giants; then assuming a body possessing the quality of truth, he created other certain gods, and in the evening the progenitors of mankind; he next assumed a body possessed of the quality which stimulates to activity, and created man. To the creation of man succeeded that of birds, cows, fruits, and all other substances, both animate and inanimate.

The form and size of the earth is described thus:—The earth is circular and flat like the flower of the water-lily, in which the petals project beyond each other: its circumference is four thousand millions of miles. In its centre is mount Soomeroo, ascending six hundred thousand miles from the surface, and descending 128 thousand below it. This mountain is 128 thousand miles in circumference at its base, and 256 thousand wide at the top. On this mountain are the heavens of Vishnoo, Shivu, Indru, Aguee, Yumas, &c. The kings who first gave laws to mankind were of celestial origin, and were endowed with power, and length of days, in proportion to the grandeur and extent of such a world. Thus Swayumbhoovu, from the Vedus or sacred books, found in a boat, compiled the institutes of Munoo, by which laws the world was governed. His son, who succeeded him reigned one billion two hundred millions of years, and then abandoning the world, by the power of devotion, obtained celestial happiness. The fourth king reigned 36 thousand years, and then had a separate heaven assigned him, as a reward of his virtues. Then follows a genealogical list of kings, for an account of whom we must refer the curious reader to those who have written more largely on this subject.

In what the Hindoo historians call the second age of the world, the first king, whose name was Suguru, had by one of his wives 60 thousand children. They were all sons, born in a pumpkin, and nourished in pans of milk, but when grown up were all reduced to ashes by the sage Kupilu. Several ages after, one of the descendants of Suguru being king, by his religious austerities obtained the descent of the Ganges,

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by the efficacy of whose waters, his 60,000 ancestors were brought to life.

Such is the history of the creation as given by the Hindoo philosophers. There is however among them a variety of opinions on this subject. Some of them affirm that the world is eternal, and that it is in vain to seek for the birth of creation. Others agree to give the world a beginning, and add that it is destroyed at the end of a Kulpu which consists of four hundred and thirty-two millions of years; that it remains in a state of chaos during a period as long, and is then recreated. Thirty of these kulpus form the reign of a being, called Munos, of whom there are thirty who reigned in succession. These Munoos, as well as most of the gods, have ascended to their present state of eminence as a reward for their actions. When they have enjoyed the whole amount of happiness their works have merited, they ascend or descend to the state proper for them. Notwithstanding the fact that the Hindoos have never produced a wise and honest historian who recorded facts, or described what he saw, they have many books among them which show they were written by learned natives. The Hindoo courts were filled with men who could boast of being authors of works on every science then known.

Law.—The science of jurisprudence, particularly, appears to have been studied with great attention, as will be seen by the following extract from the table of contents prefixed to the work of Munoo, one of the most celebrated among the Hindoo sages.

Of the duties of kings.—'A king is fire and air; he, both sun and moon; he, the god of criminal justice; he, the genius of wealth; he, the regent of water; he, the lord of the firmament; he is a powerful divinity, who appears in a human shape.'—On the necessity of a king's inflicting punishments; the dreadful consequences to a kingdom of neglecting punishment; a king must act in his own dominions with justice; chastise his foreign enemies with rigour; he must form a council of Bramhuns; and appoint eight ministers, having one confidential counsellor, a bramhun;—other officers to be appointed; their proper qualifications;—qualities of an ambassador;—the commander in chief must regulate the forces;—the proper situation for a capital; necessity of a fortress near the capital; if possible, a fortress of mountains;—of a king's marriage; of his domestic priest, and domestic religion;—of collectors of the revenue;—a king's duty in time of war, and when engaged in battle; he must never recede

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from combat ;—of prizes in war ;—of exercising the troops ; —of officers and troops for the protection of districts ;—of the king's servants ;—of governors of towns ;—of levying of taxes ;—learned bramhuns to pay no taxes ; a learned bramhun must never be allowed so to want as to be afflicted with hunger, or the whole kingdom will perish ;—of secrecy in council ;—of a king's consulting his ministers ; of the important subjects to be debated in council ;—the nature of making war ; —of invading the country of an enemy ;—of forming alliances ;—of the conduct of a king in his house, respecting his food, his pleasures, the divisions of his time, his dress, his employments ;—of a king's sitting in a court of Justice ; he must decide causes each day, one after another, under the eighteen principal titles of law, viz. on debt ; ownership ; concerns among partners ; subtracting of what has been given ; non-payment of wages or hire ; non-performance of agreements ; succession of sale and purchase ; disputes between master and servant ; contests on boundaries ; assault ; slander ; larceny ; robbery and other violence ; adultery ; altercation between man and wife ; their several duties ; the law of inheritance ; of gaming with dice, and with living creatures ;—when the king cannot preside, let him appoint a bramhun as chief judge with three assessors. 'In whatever country three bramhuns, particularly skilled in the three several vedus, sit together, with the very learned bramhun appointed by the king, the wise call that assembly the court of Brumha with four faces.' The importance of justice, and the evils of injustice ;—on the necessity of condign punishments ; —no shoodru may interpret the law or sit as jūdge ; 'of that king who stupidly looks on, while a shoodru decides causes, the kingdom itself shall be embarrassed, like a cow in a deep mire.' A king or a judge must not promote litigation, nor neglect a lawsuit ;—the evidence of three persons required ;— who may be witnesses. The judge is to call upon a bramhun for his simple declaration ; to a shoodru, address a sentence like the following, on the evils of perjury : 'the fruit of every virtuous act, which thou hast done, O good man, since thy birth, shall depart from thee to dogs, if thou deviate in speech from the truth ;'—false evidence may be given from benevolent motives : 'such evidence, wise men call the speech of the gods ; it is only necessary for such a false witness to make an offering to the goddess of learning ;—oaths may be properly taken :—a priest is to swear by his veracity ; a soldier by his horse, elephant, or weapon ; a merchant by his kine, grain, or gold ; a mechanic by imprecating on his own head,

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if he speak falsely, all possible crimes ;—on great occasions, witness may hold fire, or dive under water, or severally touch the heads of his children and wife. Punishments for perjury : a perjured Bramhun must be banished, a perjured Shoodru fined and banished ;—evil of unjust punishments ;—of copper, silver, and gold weights ; rates of interest ;—of sureties ;—of deposits ;—of sales ; of shares in common concerns ;—of gifts ;—of non payment of wages ;—of breaking engagements ;—of disposing girls in marriage with blemishes ; —of disputes among owners and feeders of cattle ;—of boundaries for land ;—of defamatory words ;—of criminal punishments ;—of injuries to man or beast ;—' a wife, a son, a servant, a pupil, and a younger whole brother, may be corrected, when they commit faults, with a rope, or the small shoot of a cane, only on the back of their bodies ;—' men who have committed offences, and have received from kings the punishment due to them, go pure to heaven, and become as innocent as those who have done well ;'—of fines ;—' a twice born-man, who is travelling, and whose provisions are scanty, shall not be fined for taking only two sugar-canes, or two esculent roots, from the field of another man ;—of the law of adultery ;—of manslaughter ;—a man not to be punished for adultery if the female consent ;—a low man who makes love to a damsel of high birth, ought to be punished corporally ;—regulations for markets ;—of tolls and freight ; ' at sea there can be no settled freight ;'—of the charges for crossing rivers ;—a woman two months pregnant, a religious beggar, a hermit in the third order, and Bramhuns who are students in theology, shall not be obliged to pay toll for their passage."

Ordeal.—Formerly trials by ordeal were common among the Hindoos, and although this mode has been abolished by the East India Company, so far as its influence extends, it is said still to be practised. There are nine kinds of ordeal mentioned. One kind is to weigh the person accused ; then let him bathe with his clothes on ; then he is weighed again, and if with his wet clothes, he be lighter than before, he is acquitted ; if heavier, he is considered guilty. Another kind of trial is by hot, clarified butter, and persons frequently choose this mode of establishing their innocence, when accused of crimes. This was the case with a young married woman, who was charged with a criminal intrigue, while her husband was absent, but who denied the charge, and offered to undergo this ordeal. Accordingly, on the 18th of November, 1807, the husband, having prepared the articles required, and having invited the bramhuns, she underwent the tri-

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al in the presence of seven thousand spectators. The trial consists in taking a golden ball from a vessel of boiling hot clarified butter with the hand. This she did, it is said, without the least injury to herself, though a drop of hot oil falling on the hand of the bramhun, to whom she was to give the golden ball, raised a blister on the part. The spectators seeing this proof of the woman's innocence, burst forth into applauses of dhunga! dhunga! happy! happy!

In the administration of the laws, corruption and bribery are common, on the one hand, while on the other, extreme cruelty in the infliction of punishments are frequent.

It is said, that one of the present reigning Hindoo princes, actually employs bands of robbers to plunder his own subjects, and that when they apply to him for redress, he either evades investigation, or grants only a mock trial. Bribes are universally offered, as well to the judge on the bench, as to the petty constable of the village. On the contrary, it is common to see the lower casts punished in the most cruel manner for the most trivial offence, or the slightest want of reverence towards a Bramhun. Thus Menao, the lawgiver, writes, 'that a once born man, who insults the troied born (bramhun) with gross invective, ought to have his tongue slit; for he sprung from the lowest part of Brumha. If he mention the names and classes of the twice born with contempt, as "Oh thou refuse of brumhuns," an iron style ten fingers long shall be thrust into his mouth, red hot. Should he through pride, give instruction to a priest concerning his duty, let the king order some hot oil to be poured into his mouth and ear. These laws are often executed in the most rigid manner, upon that poor degraded race, for whom only they were intended.

Casts.—The different casts, or orders of the Hindoos, are four: viz. the Bramhuns, the Kshutriyu, the Voishyu, and the Shoodru, which, however, include many other divisions and subdivisions. The samu vedu,* the †smritees, and several †pooranus, affirm, that the bramhuns proceeded from the mouth of Brumha, the kshutriyus from his arms, the voishyus from his thighs, and the shoodrus from his feet; agreeably to which allegory, the Hindoos, in forming their mingled system of civil and religious polity, have assigned the priesthood, and the work of legislation, to the bramhuns; the executive department to the kshutriyus; trade and commerce to the voishyus, and all manner of servile work to the

* Sacred law. † Books of civil law.

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shoodrus. Like all other attempts to cramp the human intellect, and forcibly to restrain men within bounds which nature scorns to keep, this system, however specious in theory, has operated like the Chinese national shoe, it has rendered the whole nation cripples. Under the fatal influence of this abominable system, the bramhuns have sunk into ignorance, without abating an atom of their claims to superiority; the kshutriyus became almost extinct before their country fell into the hands of the Mussulmans; the voishyus are no where to be found in Bengal; almost all have fallen into the class of shoodrus, and the shoodrus have sunk to the level of their own cattle, except a few individuals whom these bramhinical fetters could not confine, and who, under a beneficent government, have successfully aspired to riches, though denied the honours to which their ingenuity and efforts would have raised them.

Every person at all acquainted with the Hindoo system, must have been forcibly struck with the idea, that it is wholly the work of the bramhuns; who have placed themselves above kings in honour, and laid the whole nation prostrate at their feet.

By the Hindoo law, the magistrate was not to imagine evil in his heart against a bramhun; nor could a person of that order be put to death for any crime whatsoever; he might be imprisoned, banished, or have his head shaved, but his life was not to be touched. The tribute paid to them, arising from multiplied idolatrous ceremonies, was greater than the revenues of the monarch. If a shoodru assumed the bramhinical thread, he was to be severely fined. If he gave frequent molestation to a bramhun, he was to be put to death. If a shoodru committed adultery with the wife of a bramhun, he was to be mutilated, and to be bound upon a hot iron plate, and burnt to death. If a* bramhun stole a shoodru, he was to be fined; but if a shoodru stole a bramhun, he was to be burnt to death. If a shoodru sat upon the carpet of a bramhun, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him the kingdom; or to cut off his posteriors. If a shoodru, through pride, spat upon a bramhun, his lips were to be cut off. If a person of this cast, plucked a bramhun by the hair, or by the beard, or seized him by the neck, the magistrate was to cut off both his hands. If he listened to reproaches against a bramhun, he

* The number of bramhuns in Bengal, compared with the shoodrus, is, perhaps, as one to eight, or one to ten.

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was to pour hot lead into his ears. If a shoodru beat a magistrate, he was to have an iron spit run through him, and to be roasted alive; a bramhun, for such an offence, was to be fined.—And, as though all these horrible punishments on earth had not sufficiently degraded the shoodru, the wrath of the bramhuns pursued him into the next world,—for, the same shastrus teach, that if a shoodru do not rise to receive a bramhun with due honour, he will become a tree after death; if he look angrily at a bramhun, his eyes will be put out by Yumu, the Hindoo Pluto.

The shastrus* teach, that a gift to a learned bramhun possesses infinite merit; feasts to bramhuns are considered as very meritorious: a poor man entertains two or three at a time; a rich man invites hundreds. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramhuns, and to make presents to them at their dismission. If a shoodru wish to succeed in any project, he feasts two or three bramhuns. If a man has been entertaining a number of bramhuns, a neighbour says to him, "Ah! you are a happy man! you can honour so many bramhuns!" A covetous man is sometimes thus reproached: "He is very rich, but he cannot bring his mind to part with a mite, no not to entertain bramhuns: he does not even invite a few bramhuns to his house, and wash their feet." To present gifts to bramhuns at the hour of death, and bequeath to them lands, or cows, or houses, is extolled in the shastrus as a work of merit destroying all sin, and followed in the next world with imperishable happiness.

To drink the water into which a bramhun's toe has been dipped, is considered a very great privilege. When inquiring into this circumstance, it was ascertained, that vast numbers of shoodrus, while fasting, thus purify themselves daily; that others make a vow to attend to this duty for a length of time, to remove some disease. Indeed, shoodrus may be frequently seen carrying water in a cup, and intreating the first bramhun they meet, to put his toe into it; after which they drink the water, and bow or prostrate themselves to the bramhun, who bestows his blessing on them; others preserve some of this holy water in their houses. Persons are found who endeavour to collect the dust from the feet of a lack of bramhuns; one mode of doing which is, by spreading a cloth before the door of a house where many are assembled at a feast; as each bramhun comes out, he shakes the dust from his feet

* Law governing the casts.

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upon this cloth. Many miraculous cures are said to have been performed on persons swallowing this dust.

But, not only is the body of the shoodru laid prostrate before the bramhun, to lick the dust of his feet, but his soul also is to be sacrificed to his honour; the Hindoo laws enact, that, to serve a bramhun, falsehood is allowable! and that if a shoodru dare to listen to the salvation-giving vedu, he is to be punished for his sacrilege. Even at present, if a bramhun happen to be repeating any part of the vedu aloud, a shoodru, if near, shuts his ears, and runs away.

From the preceding statements, it will be abundantly evident, that this whole fabric of superstition is the work of bramhuns. No person may teach the vedu but a bramhun; —a spiritual guide must be a bramhun;—every priest (poorohitu) must be a bramhun; the offerings to the gods must be given to bramhuns;—no ceremony is meritorious without a fee to the officiating bramhun;—numberless ceremonies have been invented to increase the wealth of the bramhuns: as soon as a child is conceived in the womb, a bramhun must be called to repeat certain formulas, when he receives a fee and is feasted; other levies are made before the birth; at the birth; when the child is a few days old; again when it is six months old; when two years old; again at eight or nine; and again at marriage; in sickness, the bramhun is paid for repeating forms for the restoration of the patient;—after death, his son must perform the shraddhu, the offerings and fees at which are given to the bramhuns, twelve times during the first year, and then annually;—if a shoodru meet with a misfortune, he must pay a bramhun to read incantations for its removal;—if his cow die, he must call a bramhun to make an atonement; if he lose a piece of gold, he must do the same; —if a vulture have settled on his house, he must pay a bramhun to purify his dwelling;—if he go into a new house, he must pay a bramhun to purify it;—if a shoodru die on an unlucky day, his son must employ a bramhun to remove the evil effects of this circumstance;—if he cut a pool or a well, he must pay a bramhun to consecrate it;—if he dedicate to public uses a temple, or trees, he must do the same;—at the time of an eclipse, the bramhun is employed and paid;—on certain lunar days, the shoodru must present gifts to bramhuns. During the year, about forty ceremonies are performed, called vrutus, when the bramhuns are feasted, and receive fees;—when a person supposes himself to be under the influence of an evil planet, he must call four bramhuns to offer a sacrifice; a number of vows are made, on all which

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occasions, bramhuns are employed and paid ;—at the birth of a child, the worship of Shustee is performed, when bramhuns are feasted ;—at the time of the small pox, a ceremony is performed by the bramhuns ;—they are paid for assisting the people to fast ;—to remove cutaneous disorders, the bramhuns pray to one of the goddesses, and receive a fee ;—bramhuns are employed daily to offer worship to the family god of the shoodru ;—the farmer dares not reap his harvest without paying a bramhun to perform some ceremony ;—a tradesman cannot begin business without a fee to a bramhun ;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee ; nearly a hundred different festivals are held during the year, at which bramhuns are entertained, and, in some villages, feasts are celebrated at a hundred houses at once. At the house of a raja, at particular festivals, sometimes as many as 20,000 bramhuns are feasted. Instances are mentioned of 100,000 bramhuns having been assembled at one feast.

Among the bramhun casts, there are several degrees or orders. That called *kooleenu* is one indicating the highest merit, None could enter this order unless he was distinguished by meekness, learning, good report, &c. At the present time, the highest seat of honour is yielded to a kooleenu on all occasions, yet the supposed superiority of this order in natural or acquired talents, no where exists. The name of the order, however, still gives the bramhuns belonging to it great superiority among the lower orders of this cast.—Thus, each kooleenu marries at least two wives :—one the daughter of a bramhun of his own order, and the other of a shrotriyu ;* the former he generally leaves at her father's, the other he takes to his own house. It is essential to the honour of a kooleenu, that he have one daughter, but by the birth of many daughters, he sinks in respect ; hence he dreads more than other Hindoos the birth of daughters. Some inferior kooleenus marry many wives ; it is said that some persons have a hundred and twenty ; many have fifteen or twenty, and others forty or fifty each. Numbers procure a subsistence by this excessive polygamy : at their marriages they obtain large presents, and as often as they visit these wives, they receive presents from the father ; and thus, having married into forty or fifty families, a kooleenu goes from house to house, and is fed, clothed, &c. Some old men, after the wedding, never see the female ; others visit her once in three or four years. A respectable kooleenu never

* Lower order of bramhuns.

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lives with the wife, who remains in the house of her parents; he sees her occasionally, as a friend rather than as a husband, and dreads to have offspring by her, as he thereby sinks in honour. Children born in the houses of their fathers in law, are never owned by the father. In consequence of this state of things, both the married and unmarried daughters of the kooleenus are plunged into an abyss of misery; and the inferior orders are now afraid of giving their daughters to these nobles among the bramhuns.

These customs are the cause of infinite evils; kooleenu married women, abandoned by their husbands, in hundreds of instances, live in adultery; in some cases, with the knowledge of their parents.* The houses of ill fame, at Calcutta, and other large towns, are filled with the daughters of kooleenu bramhuns; and the husbands of these women have lately been found, to a most extraordinary extent, among the most notorious and dangerous dakaits.†

* Innumerable instances of the fœtus in the womb being destroyed by these women, are well known among all the Hindoos. A kooleenu bramhun assured me, *that he had heard more than fifty women, daughters of kooleenus, confess these murders!!* To remove my doubts, he referred me to an instance which took place in the village where he was born, when the woman was removed in the night to an adjoining village, till she had taken medicines, and destroyed the fœtus. Her paramour and his friends were about to be seized, on a charge of murder, when the woman returned home, having recovered from the indisposition occasioned by the medicines she had taken. On making further inquiry into this subject, a friend, upon whose authority I can implicitly rely, assured me, that a very respectable and learned bramhun, who certainly was not willing to charge his countrymen with more vices than they possessed, told him, it was supposed, that *a thousand of these abortions took place in Calcutta every month!* This statement is doubtless exaggerated, but what an unutterably shocking idea does it give of the moral condition of the heathen part of Calcutta. The same bramhun affirmed, that he did not believe there was a single Hindoo, male or female, in the large cities of Bengal, who did not violate the laws of chastity!—Many kooleenus retain Mussulman mistresses, without suffering in cast, although these irregularities are known to all the neighbours. The practice of keeping women of other casts, and of eating with women of ill-fame, is become very general among the bramhuns. A great proportion of the chief dakaits, (plunderers,) are bramhuns. I am informed, that in one day ten bramhuns were once hanged at Dinagepore, as robbers, and I doubt not, the well known remark of Governor Holwell is, in substance, true: "During almost five years that we presided in the judicial cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhun was at the bottom of it." *Holwell's Hist. Events, vol. 2.*

† Plunderers.

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Formerly the bramhuns were employed in austere devotion and abstinence, their business being the worship of the gods—then they were supported by kings and princes, and it seems did not employ their hands in worldly labour. At the present time only a few are supported in this way, most of them being obliged to enter into all kinds of worldly employment for support; many of them are beggars, some steal, &c.

The cast called *kshutriyu* is said to have been created to protect the cattle, the earth, and the Bramhuns. This cast, as well as the third, called Voishyu has nearly disappeared, having sunk into the fourth order.

The fourth cast, *shoodrus*, is chiefly composed of the vilest and most degraded of the human race. They are not only by civil law rendered unfit to associate with other human beings in this world, but are denied the benefit of those means which are considered necessary to insure happiness in that which is to come. By the rules of the shastrus, or civil law, bramhuns are prohibited from giving spiritual counsel to a shoodru, or to inform of the legal expiation for his sins.

There are many sub-divisions among the shoodrus, some of which are as effectual barriers to mutual intercourse, as the distinctions between the bramhuns and shoodrus. Each of these classes follow distinct employments.

1st class. The first class *voidyus*, are the professed, though not the exclusive *medical men* among the Bengalees. Some of them can read.

2d class. The second is called the *writer cast*. Some of this class also understand medicine, and can read.

3d class are *druggists*. This is a respectable class. Some of them are visited by the bramhuns.

4th class, or *brass founders*. More than fifty different articles are made for sale by this class.

5th class. This class are *shell-ornament makers*. They make and sell the ornaments worn by the ladies on their wrists, &c.

6th class. *Husbandmen*. In general the farmers obtain a bare maintenance; frequently it takes the whole crop to pay their rent, in which families are left with no subsistence, and are turned out to beg or perish.

7th class. *Barbers*. The Hindoos, even the poorest, never shave themselves, or cut their own nails. Shaving is never done in the house, or shop, but sometimes under a small shed, or tree, very often in the street, or road.

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8th class. *Confectioners.* They make and sell a great variety of sweetmeats, chiefly composed of sugar, molasses, flour and spices. Of these, immense quantities are consumed.

9th class. *Potters.* They make a considerable variety of earthen ware; plaster houses with clay, make brick, &c.

10th class. *Weavers.* This is at Bengal a numerous class, but except in their business, are very ignorant.

11th class. *Blacksmiths.* Not very numerous. Their work is generally clumsy.

12th class. This class is composed of such persons as awake the king in the morning, by announcing the hour, describing the beauties of the morning, &c.

13th class. *Sellers of Flowers.* They prepare the wedding crown for the bridegroom, artificial flowers, &c.

14th, 15th, and 16th classes, are *Charioteers*, and shopkeepers.

17th class. *Joiners.* They make gods, bedsteads, doors, boxes, &c.

18th class. *Washermen.* The Hindoo women do not even wash the clothes for their own families. This class are employed for that purpose. They are very dishonest, and will steal, or change garments whenever they have opportunity.

19th class. *Goldsmiths.* They make gods of brass, &c. sundry other articles, as cups, dishes, and gold and silver ornaments.

20th class. *Bankers.* They are money changers, buy and sell old silver and gold, &c. some of them are very rich.

21st class. *Oilmen.* They prepare and sell the oil used for lamps.

22d class. *Milkmen.* They keep a number of cows, and sell milk, clarified butter, &c. A Hindoo cow gives only about a quart of milk at a time.

23d class. *Fishermen.* The business of this class is to catch fish, which are sold by their wives at the markets.

24th class. *Distillers.* They make several kinds of arrack, a kind of rum, and several other kinds of spirit.

25th class. *Dancers.*

26th class. *Day labourers.*

27th class. *Shoemakers.* This despised class make shoes, of different skins, and even from that of the cow, which are sold for fourpence or sixpence a pair.

28th class. *Ferrymen.* This class are much employed, as there are few bridges in their country.

29th class. *Palanquin bearers.*

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30th class. There are enumerated 10 more classes of the Shoodru cast, which are included in the above.

The Hindoo shastrus bear the most evident proofs, that the founders of the system of casts, must have been men who designed to deify themselves. This institution has been, and ever will be one of the greatest scourges, which can afflict those who are doomed to suffer under it. It has no regard to merit, or demerit. It consigns nine tenths of the people even before birth, to a state of mental and bodily degradation, in which they are forever shut out from all the liberties, honour, or even religion of the country. But not only is the system of cast repugnant to every principle of justice and policy, but to every feeling of benevolence and humanity. The social circle excludes every person, except of the same cast. It arms one class of men against another; it gives rise to the most insufferable ostentation and pride on the one hand, and to the most abject state of degradation and apathy on the other. It is a sufficient excuse for not doing an act of benevolence towards another, that he is not of the same cast; nay, a man dying with thirst, will not accept of a cooling draught of water, from the hand or cup of a person of lower cast. In short, the cast murders all feelings of benevolence, or pity; and shuts up the heart of man against his neighbour, in a manner unknown even among savage tribes.

The loss of cast, is the most terrible calamity a Hindoo can suffer. It is worse than death. Instances have frequently happened, where persons have pined away and died on this account. Still the crime for which a person forfeits his cast, is often of the most trivial kind, or perhaps an unavoidable, or even a benevolent act. Perhaps the person has been found eating with a virtuous neighbour of a lower cast, or he has visited other countries on business, and has been compelled to starve, or eat food not cooked by persons of his own cast. Or perhaps he has associated with a person of low cast, so far as to help him out of distress. For these, or such like reasons, the cast proscribes him his father's house, and if his mother consents to talk with him, it must be by stealth, at a distance from the place which was once his home, into which he must never enter.

Not only is a person who has lost cast deprived of his property, and renounced by his friends, but he is excluded from all the services and comforts of religion, and from all its supposed benefits, at and after death, and is of course considered as certainly miserable in a future state. Numbers of such outcasts abandon their homes, and wander about till death.

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Children.—The birth, nursing, and education of their children, are considered as matters of the utmost importance, by the higher classes of Hindoos.

Before the birth of a child, to keep off evil spirits, they lay the scull of a cow smeared with red lead at the door of the house. When a child is born, and the father first goes to see it, if a rich man, he puts money into its hand, and the relations do the same. On the sixth day after birth, a certain goddess is worshipped in the room where the child was born, and her blessing implored on it.

The respectable Hindoos, at the birth, keep a record, drawn up by a gunuku, or astrologer, who is informed by the father, of the exact time the child was born, and is requested to cast its nativity, and open the roll of its fate. The astrologer goes home, and draws up a paper, describing what will happen to the child annually, for as many years as he is paid. If the fortune of the infant turns out to be good, the astrologer receives additional sums from year to year. The parent carefully deposits the record in his house, and looks at it occasionally, when good or evil happens to the child.

At the age of a few days the infant is named, generally after some favourite god, but is never called after the father. The reason of this practice probably is, that the Hindoos believe, the repetition of the names of the gods is meritorious, and operating like fire, consumes all sin; hence, the oftener they are repeated in the family, the better.

A Hindoo woman suckles her child, if she have only one, till it is five or six years old; and it is not uncommon to see such children standing and drawing the mother's breast. A Hindoo mother seldom employs a wet nurse; nor is the child fed with prepared food before the expiration of six months. The children of the rich generally go naked till they arrive at their second or third year, and those of the poor till they are six or seven.

As Hindoo women never learn to read, they are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when five years old; at which age the male children are commonly sent to the village school.

Rich men employ persons to teach their children, even at five years of age, how to behave on the approach of a bramhun, a parent, a spiritual guide, &c.; how to sit, to bow, and appear to advantage in society. When a boy speaks of his father, he calls him t'kakooru, lord; or of his mother, he calls her t'hakooranee. When he returns from a journey, he bows to his father and mother, and taking the dust from their feet.

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rubs it on his head. Considering their inferiority to Europeans in most of the affairs of polished life, the Hindoos in general deserve much credit for their polite address.

Almost all the larger villages in Bengal contain common schools, where a boy learns his letters by writing them, never by pronouncing the alphabet, as in Europe; he first writes them on the ground; next with an iron style, or a reed, on a palm leaf; and next on a green plantain leaf. After the simple letters, he writes the compounds; then the names of men, villages, animals, &c. and then the figures. While employed in writing on leaves, all the scholars stand up twice a day, with a monitor at their head, and repeat the numerical tables, ascending from a unit to gundas,* from gundas to voorees, from voorees† to punus,‡ and from punus to kahunus;§ and during school hours, they write on the palm leaf the strokes by which these numbers are defined. They next commit to memory an addition table, and count from one to a hundred; and after this, on green plantain leaves, they write easy sums in addition and subtraction of money; multiplication, and then reduction of money, measures, &c. The Hindoo measures are all reducible to the weights, beginning with ruttees,‖ and ending with munus.** The elder boys, as the last course at these schools, learn to write common letters, agreements, &c. —The Hindoo schools begin early in the morning, and continue, till nine or ten; after taking some refreshment at home, the scholars return about three, and continue till dark. The Bengalee school-masters punish with a cane, or a rod made of the branch of a tree; sometimes the truant is compelled to stand on one leg, holding up a brick in each hand, or to have his arms stretched out, till he is completely tired.—These school-masters are generally respectable shoodrus, though in some instances, bramhuns follow this employment. Their allowance is very small: for the first year's education, about a penny a month, and a day's provisions. When a boy writes on a palm leaf, two pence a month; after this, as the boy advances in learning, as much as four pence or eight pence a month is given.

There are no female schools among the Hindoos; every ray of mental improvement is carefully kept from the sex. As they are always confined to domestic duties, and carefully excluded from the company of the other sex, a Hindoo sees no necessity for the education of females, and the shastrus themselves declare, that *a woman has nothing to do with the text of the vedu*; all her duties are comprized in pleasing her

* Four. † Twenty. ‡ Eighty. § One thousand two hundred and eighty. ‖ A seed of the abrus pricatorious. ** Eighty lbs.

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husband, and cherishing her children. Agreeably to this state of manners, respectable women are never seen in the public roads, streets, or places of resort. What would a European say if the fair sex were at once to be excluded from public view—and if, in every public assembly, every private walk, every domestic circle, he was to meet only the faces of men!

When a child is ill, the mother, supposing that her milk is the cause of its sickness, abstains from bathing, eating sour food, fish, &c. and partakes of food only once a day. Sometimes, after making a vow, and promising some gift, if the deity will restore her child to health, she abstains from cutting the child's hair until the expiration of the vow; others tie up a lock of hair, and repeat over each hair in the lock the name of a different deity: this clotted hair may frequently be seen on the heads of children.

Though the children of the highest and the lowest casts seldom play in company, yet the offspring of casts which more nearly approximate are often seen in the streets, playing together with the utmost freedom; and indeed if a child at play should have food in its hand, and the child of another cast partake of it, it is not much noticed. Hindoo children play with earthen balls, and with the small shells which pass for money. Bigger boys amuse themselves in different kinds of inferior gaming, as dice, throwing kourees, &c.; in boyish imitations of idolatrous ceremonies; in kites; leaping; wrestling; in a play in which two sides are formed, bounds fixed, and each side endeavours to make incursions into the boundary of the other without being caught; in hide and seek, and the like. Children are seldom corrected, and having none of the moral advantages of the children of christian parents, they ripen fast in iniquity, and among the rest in disobedience to parents. At a very early age, they enter the paths of impurity, in which they meet with no checks either from conscience, the virtuous examples of parents, or the state of public morals.—A bramhun, who appeared to respect Christianity, was one day reading the first chapter of the epistle to the Romans in Bengalee; and while going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the manners of his own countrymen.

Marriages.—A Hindoo, except he be grown up, as in second marriages, never chooses his own wife. Two persons frequently agree while the children are infants, to give them in marriage, but most commonly a parent employs a man called ghutuku, to seek a suitable boy or girl for his child.

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The son of a sheodru is often married as early as his fifth year; the sons of a brumhun, after being invested with the poita, at seven, nine or eleven. Delays to a later period are not unfrequent: parents cannot always obtain a suitable match, or money is wanting; marriages also must be regulated by the cast, and by complicated customs. Amongst the middling ranks, five hundred roopees are often expended, and amongst the rich many thousands, at the marriage of a son.

One of the Hindoo shastrus gives the following directions respecting the qualities of a wife:—"She who is not descended from his paternal or maternal ancestors within the sixth degree, is eligible by a twice-born man for nuptials. In connecting himself with a wife, let him studiously avoid the following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain: the family which has omitted prescribed acts of religion; that which has produced no male children; that, in which the vedu has not been read; that, which has thick hair on the body; and those, which have been subject to——[here a number of diseases are mentioned.] Let a person choose for his wife a girl, whose form has no defect; who has an agreeable name; who walks gracefully like a young elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness."

The following account of the person of Sharuda, the daughter of Brumha, translated from the Shivu pooranu, may serve as a just description of a perfect Hindoo beauty; This girl was of a yellow colour: had a nose like the flower of the sesamum; her legs were taper like the plantain tree; her eyes large like the principal leaf of the lotus; her eye-brows extended to her ears; her lips were red like the young leaves of the mango tree; her face was like the full moon; her voice like the sound of the cuckow; her arms reached to her knees; her throat was like that of a pigeon; her loins narrow like those of a lion; her hair hung in curls down to her feet; her teeth were like the seeds of the pomegranate; and her gait like that of a drunken elephant or a goose.

Each cast has its own order of ghutukus, which profession may be embraced by any person qualified by cast and a knowledge of the ghutuku shastrus. They sometimes propose matches to parents before the parents themselves have begun to think of the marriage of their child. Many of these men are notorious flatterers and liars, and in making matrimonial alliances, endeavour to impose in the grossest manner upon the parents on both sides. If the qualities of a girl are

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to be commended, the ghutuku declares, that she is beautiful as the full moon, is a fine figure, of sweet speech, has excellent hair, walks gracefully, can cook and fetch water, &c. After the report of the ghutuku, a relation on each side is deputed to see the children, and if every thing respecting cast, person, &c. be agreeable, a written agreement is made between the two fathers; and in this way, persons are united in wedlock with as much indifference as cattle are yoked together; matrimony becomes a mere matter of traffic, and children are disposed of according to the pride of parents, without the parties, who are to live together till death, having either choice or concern in the business.

These very early marriages are the sources of the most enormous evils; these pairs, brought together without previous attachment, or even their own consent, are seldom happy. This leads men into unlawful connexions, so common in Bengal, that three parts of the married population, I am informed, keep concubines. Many never visit, nor take their wives from the house of the father-in-law, but they remain there a burden and a disgrace to their parents: or, they abandon the paternal roof at the call of some paramour. Early marriages also give rise to another dreadful evil: almost all these girls after marriage remain at home, one, two, or three years; and during this time numbers are left widows, without having enjoyed the company of their husbands a single day: these young widows, being forbidden to marry, almost without exception, become prostitutes. To these miserable victims of a barbarous custom are to be added, all the daughters of the kooleenus, who never leave the house of the father, either during the life, or after the death of their husbands, and who invariably live an abandoned life. The consequences resulting from this state of things are universal prostitution, and the perpetration of unnatural crimes to a most shocking extent.

In the marriages of the rich, great preparations of music, fire works, illuminations, &c. are made, and vast multitudes are invited to the wedding. Some persons spend more than 100,000 roopees* in the marriage of a son or a daughter. At a fortunate hour in the night, the bridegroom, dressed in silk, and wearing many gold and silver ornaments, a gold chain round his neck, and a gilt crown upon his head, prepares to go to the house of the bride: he is seated in a gilt palanqueen, or in a tuktunama. If in the latter, there is room for

* About 55,000 dollars. A roopee is 2*s*. 6*d*. sterling.

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four servants to stand at the four corners, in the inside to fan him, or rather to wave over him a brush, made of the tail of the cow of Tartary. The procession at a magnificent wedding is very long: before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves; open carriages proceed slowly, containing dancing women and singers; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands; and fireworks, placed on both sides the streets, are discharged as the procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations in the procession, and musicians, playing on various instruments, are placed before and behind the bridegroom. Lately many of the rich natives have called in the assistance of English music at their weddings. At intervals guns are fired. All things for the procession being prepared before hand, the whole waits for the coming of the bridegroom.

At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore; to which place the bridegroom was to come by water. After waiting 2 or 3 hours, at length near midnight, it was announced, as if in the very words of scripture, "Behold, the bridegroom cometh; go ye out to meet him."—All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the processions; some of them had lost their lights, and were unprepared: but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house—the door of which was immediately shut, and guarded by seapoys.—I and others expostulated with the door keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment; "And the door was shut!"—I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.

From time immemorial, the Hindoo young men have con-

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sidered a wedding procession, as it passes through the villages to the house of the bride, as *fair game*;—groups of wicked boys and young men, therefore, attack the wedding company in all those ways by which they can most annoy them, and in which they are greatly assisted by the darkness of the night. Serious disputes, attended with the loss of lives, have sometime occurred amidst this rough and dangerous mirth.

After entering the house the bridegroom is led to the place where the marriage rites are to be performed, and where the father in law, taking off the old garments of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on a cow's head and certain other things buried in the earth. Next they bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times: they then permit the pair fairly to look at each other, perhaps for the first time. After some few other ceremonies, the officiating bramhun directs the boy to put his hand on a pan of water, and places the hand of the girl on his, he then ties them together with a garland of flowers. Then the father in law repeating the genealogy of the girl from the great grand father downward, and describing her as wearing such and such jewels, gives her to the boy, repeating also his name and genealogy, the bridegroom answers "I have received her." This being concluded, the father of the bride invites the company to sup at his house. After this a number of ceremonies are performed by the friends, which continue a week or more, when the bride goes to her father's house and the bridegroom to his.

At the end of a year, the bridegroom takes home his wife; or, if she be very young, she remains at her father's (visits excepted) till the proper time for their ultimate union, when her husband proceeds to the house of his father-in-law, if a poor man, on foot, and if rich, in a palanqueen, with a few friends. When the married pair return to the house of the boy's father, most of those ceremonies are repeated which took place there on the day after marriage. A Hindoo, on his marriage, does not become a house-keeper, as in England, but continues to live with his father; and in this way, if they can agree, many generations live together. At present, however, separations into distinct families are becoming more and more common.

Few men continue in a single state to old age: those who do, cohabit with concubines: few females remain unmarried: none who can obtain husbands. Yet the cast presents such

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various obstacles to union, and there are so many gradations of rank by which marriages are regulated, that cases do exist in which men cannot obtain wives, nor women husbands. Still, so great a disgrace is incurred by remaining unmarried, that on one occasion a number of old maids were married to an aged kooleenu bramhun, *as his friends were carrying him to the Ganges to die.*

The Hindoos are seldom happy in their marriages; nor can domestic happiness be expected where females are reduced to a state of complete servitude, and are neither qualified nor permitted to be the companions of their husbands. A man, except he is of low cast, never enters into conversation with his wife, during the day, nor is she ever permitted to eat in the presence of her husband, or to sit in the company even of near friends. An elder brother never looks at his younger brother's wife.

Manners and Customs.—The Hindoos are generally loquacious, and the common people very noisy in conversation. Their youth are lively, inquisitive, and of quick perception. They appear to be capable of great improvement, and of imitating most of the European arts, and carrying them to the greatest perfection: either they are incapable of bold and original designs, or their long slavery to ancient patterns and usages has, like the Chinese shoe, made the whole race cripples.

In the forms of address, and behaviour in company, the Hindoos must be ranked amongst the politest nations. It is true, there is a mixture of flattery, and of fulsome panegyric in their address, but this is given and received rather as the requirement of custom than the language of the heart. It is a polish always understood to lie on the surface; it pleases without deceiving any body. When he enters the presence of a spiritual guide, the Hindoo prostrates himself, and, laying hold of his feet, looks up to him, and says, 'You are my saviour;'—to a benefactor, he says, "You are my father and mother;'—to a man whom he wishes to praise, 'You are religion incarnate;' or, 'O! Sir, you fame is gone all over the country; yes, from country to country.' 'As a Benefactor, you are equal to Kurnnu.' 'You are equal to Yoodhisthiru in your regard to truth.' 'You have overcome all your passions.' 'You shew due respect to all.' 'You are a sea of excellent qualities.' 'You are devoted to the service of your guardian deity.' 'You are the father and mother of bramhuns, cows and women.'

When two Hindoos, after a short absence, meet, the infe-

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rior first attempts to take hold of the feet of the other, which the latter prevents. They then clasp each other in the arms, and move their heads from one shoulder to the other twice; and afterward ask of each other's welfare. The inferior replies, 'Through your favour, I continue well.' 'As you command; all is well.' Or he asks, 'How? Is the house well?' meaning the family. When a bramhun happens to sit near another bramhun, if a stranger, and if he is speaking to an inferior, he asks, 'Of what cast are you?' The other replies, 'I am a bramhun.' 'To which line of bramhuns do you belong?' 'I am a Rarhee bramhun.' 'Of what family?' 'Of the family of Vishnoot'hakooru.'

When two persons of the lower orders of Hindoos quarrel, if one should strike the other, the person injured appeals to the spectators, and, taking hold of their feet, says, 'You are witnesses that he struck me.' Some of the spectators, unwilling perhaps to become witnesses, say, 'Ah! don't touch our feet;' or, the injured party takes a corner of the garment of each one present, and ties it in a knot, saying, 'You are witnesses that he struck me.' When a Hindoo is guilty of common swearing, he says, 'If I live, let me endure all the sorrow you would endure if I should die; but this oath is wrapped up in three words, 'Eat your head.' Another says, 'Touching your body, I say this.' 'Dohaee Gunga!' is another oath; the meaning of which is, 'From such a falsehood, preserve me Gunga.' 'If I speak a falsehood, let me be esteemed a rascal.' 'If I have committed such an action, let me be a leper.'

When a Hindoo sneezes, any person who may be present, says, 'Live,' and the sneezer adds, 'With you.' When he gapes, the gaper snaps his thumb and finger, and repeats the name of some god, as Ramu! Ramu! If he should neglect this, he commits a sin as great as the murder of a bramhun. When a person falls, a spectator says, 'Get up.' If he should not say this, he commits a great sin.

The work of a house-wife is nearly as follows; after rising in the morning, in industrious families, she lights the lamp, and spins cotton for family garments; she next feeds the children with sweetmeats, or some parched rice, or milk; after this she mixes cow-dung with water, and sprinkles it over the house floor, to purify it. She then sweeps the house and yard, and, mixing cow-dung, earth, and water together, smears the floor of the house, the bottom of the walls, and the veranda. After this, she eats a little cold, boiled rice, and then cleans the brass and stone vessels with straw, ashes and water.

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Her next work is to bruise the rice and other things in the pedal, (dhenkee,) or to boil the rice, in order to cleanse it from the husk. At ten or eleven o'clock, she takes a towel, and goes to bathe, accompanied by a few neighbours; some women, during bathing, make an image of the lingu, and worship it with the same forms as are used by the men: others merely bathe, and after repeating a few formulas, bowing to the water, the sun, &c. which occupy about fifteen minutes, return home; but if the worship of the lingu is performed, it employs nearly an hour.

It is surprising, how the country day-labourers are able to support life with their scanty earnings. In some places, their wages do not exceed a penny a day; in others three half pence, and in others two pence. To enable us to form some idea how those people are able to maintain their families on so small a sum, it is necessary to consider, that their firewood, herbs, fruits, &c. cost them nothing; they wear no shoes nor hats; they lie on a mat laid on the ground; the wife spins thread for her own and her husband's clothes, and the children go naked. A man who procures a roopee monthly, eats, with his wife and two children, two muns of rice in he month, the price of which is one roopee. From hence it appears, that such a day-labourer must have some other resource, otherwise he could not live: if he is a Mussulman, he rears a few fowls; or, if a Hindoo, he has a few fruit trees near his house, and he sells the fruit. If by these, or any other means, the labourer can raise half a roopee or a roopee monthly, this procures him salt, a little oil, and one or two other prime necessaries; though vast multitudes of the poor obtain only, from day to day, boiled rice, green pepper pods, and boiled herbs: the step above this, is a little oil with the rice. The garments of a farmer for a year (two suits) cost about two roopees (5s.); while those of a servant employed by a European, cost about sixteen, (40s.) A few rich men excepted, the Hindoos burn in their houses only oil; they will not touch a candle. Some of the rich, place a couple of wax candles in the room which contains the idol.

The Hindoos are enveloped in the grossest superstition, not only as idolators, but in their dread of a great variety of supernatural beings, and in attaching unfortunate consequences to the most innocent actions.* They never go across a

* The Hindoos consult astrologers on many occasions; the questions they ask refer to almost all the affairs of life: as, whether an article bought for sale will produce profit or not; whether a child

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rope which ties an animal, nor across the shadow of a bramhun or his image ; this is a rule laid down in one of the shastrus, for which no reason is assigned. We may suppose, however, with regard to the shadow of a bramhun or an image, that the rule is meant to preserve a proper reverence in the minds of the people.

Many persons in Bengal are called dainus, or witches, whose power is exceedingly dreaded : they are mostly old women ; a man of this description is called Khokusu. Amongst other things, it is said, they are able, while sitting near another, imperceptibly to draw all the blood out of his body, and by a look, to make a person mad. If a dainu shakes her hair in a field at night, it is said, that a number of dainus immediately assemble, and dance and play gambols together as long as they choose, and that if any one comes within the magic circle, he is sure to fall a victim to their power. When a person falls suddenly sick, or is seized with some new disorder, or behaves in an unaccountable manner, they immediately declare that he is possessed by a dainu. Sometimes the dainu is asked, why she has entered this person ; she replies, that when she came to ask alms, he reproached her. Asking her who she is, she hesitates, and begs to be excused, as her family will be disgraced ; but they again threaten her, when she gives a wrong name ; but being again more severely threatened, at last she replies, "I am such a person, of such a village ;" or, "I am such a person's mother." The people then peremptorily order her to come out ; she promises ; and is then asked on what side she will fall, and what she will take, in going out ; whether she will take a shoe in her mouth or not. This she refuses, declaring that she belongs to a good family ; but at last she consents to take a pan of water ; and after two or three attempts, she actually carries the pan of water betwixt her teeth to the porch, where, after sitting down carefully, she falls down on the right side in a state of

in the womb will be a boy or a girl ; whether a wife will bear children or not ; when certain family troubles will be over ; whether a cause pending in a court of justice will be decided in a person's favour or not ; whether a person will enjoy prosperity in a new house which he is building or not ; whether a person will acquire riches or not ; whether a person's death will happen at a holy place or not ; how many wives a person will marry ; which wife will be most beautiful ; which wife a person will love most ; how many children by each wife ; how long a person will live ; at the time of death will a person retain his senses or not ; at that time, which son will be present ; a youth asks, which god he shall chuse as his guardian deity ; shall he chuse his father's spiritual guide, or a new one, &c. &c.

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insensibility. The attendants then sprinkle some water in the person's face, repeating incantations, and in a few minutes the possessed comes to himself, arises, and goes into the house. This is the common method with dainus. The persons who have been thus bewitched, are said to be numerous; my informants declared, that they had seen persons in these circumstances, who had been thus delivered from this possession. In former times, the Hindoo rajas used to destroy the cast of a dainu.

Proverbial sayings and descriptions illustrative of manners.—Speaking of a beautiful woman, her dress, &c. What beautiful hair! it hangs down like the tail of the cow of Tartary, like a skein of silk, like the thatch of a house, &c. It is as black as darkness itself, black as the clouds, &c. The round dot of paint which women make in the centre of the forehead, is compared to the moon, to a star. The parting of the hair on the forehead is compared to a dragon with his mouth wide open, ready to swallow the moon; the face is compared to the moon, and to the water lily; the teeth to the seeds of the pomegranate; to pepper corns; to a row of pearls; the chin to a mango; the breasts to a box of essences, or to a pomegranate, or to the bud of a water lily.

A woman walks elegantly when her gait is like that of a goose or an elephant.

Religious comparisons.—The departure of the soul is compared to the flight of young birds when they leave the nest, or to the snake casting his skin;—the body after death, to the bed, which the person awaking from sleep, has left; death is called the great journey; the long sleep;—the world, for its vanity, is compared to a bubble; to a dream; to the tricks of a juggler; a person who neglects the great object of his existence, is said to sell himself for the price of an earthen pot; to scatter jewels in a jungle; he who sets his heart on the world, is said to act the part of a mother who throws her child into the arms of a dainu, viz. a witch; or of him, who rejects the water of life, and swallows poison; or of him, who ties the knot in the corner of his garment, but leaves out the gold; or of him who not only sells without profit, but loses the very article itself. In this world, men are like travellers meeting and passing on the road; or like those who meet at a market;—men bound by the cords of worldly anxiety, are compared to persons swinging with hooks in their backs on the churuku; or to straws in a whirlpool; the man who is absorbed in worldly cares, is compared to the bullock in the mill, with a cloth over his eyes; or to the silk-worm, wrapped in its own

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web. Religion is compared to a companion in a dreary journey, or to a shady resting place, amidst the toils of a journey, or to a friend; an enemy, to a disease; youth, to the flood tide; every union is dissolved; every elevation is succeeded by depression; the transmigrations of the soul are like human footsteps, or the motions of a leech, which always lays hold of another blade of grass before it quits that on which it rests; so, the soul does not quit one body till another is ready for its reception; as a person obtaining a new garment rejects the old, so the soul, quitting an infirm body, enters into a new one.

Various comparisons.—A person who has beaten another very heavily, is said to have beaten him as cotton is beaten; to have crushed his very bones to powder; or beaten him as rice by the pedal. Another form of expression, when a person has wounded another, is, he has cut him into slices, as a turnip is cut. A person in haste, is compared to a bramhun invited to an entertainment of sweetmeats, or to a weaver running to buy bread. When two or three persons sitting together make a great noise, a by-stander says, What, the market is begun! Of a person who insinuates himself into the favour of another, and then injures him, it is said, He entered like a needle, but came out like a plough share. A person who vexes another by incessant applications, is compared to a barking jackal following a tiger, or to a tick that lays hold of the flesh, and cannot be torn away; or to bird-lime. A greedy person is compared to a leech. A young man 'crazed with care,' or worn away with disease, is compared to a green bamboo devoured by the worm. A man who can neither retain or let go an object, or person, is compared to the snake who has seized a musk rat. A person engaged in a perplexing concern says, I find no end to this ravelled thread. A person of confined information, is compared to a frog in a well, or to a new married wife, who is always confined to the house; an asthmatic person, to a pair of bellows. To a man surrounded with a large family, it is sometimes said, You live in the market. An ugly wise man, is compared to rice in a dirty bag. The friendship of a good man, resembles an impression on a stone, or excellent masonry. A weak person is compared to grass; a man of great powers, to one ball amongst a thousand crows. When a number of experiments are tried without accomplishing the purpose in view, they say the person involved in such perplexity is in the heaven

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of Trishunkoo.* Falsehood is like water raised by a machine, which soon evaporates. If your friend becomes wicked, you must renounce him, as a boil on the body must be reduced. A person of a mild disposition, is compared to milk or curds. A strong man says to a weak one who has offended him, I will not hurt you—what advantage should I obtain by killing a musk rat. 'Why ask him for information—he is but the image of a man?' When a friend has been long absent, he is thus addressed, You are like the flowers of the fig tree, invisible. A friend sometimes says to one who has been separated to a great distance, our hearts are never separate, but remain united as the sun and the water-lily, as the thunder and the peacock. The person who is under the influence of another, is said to be led like a bullock with a string through its nose. A person who secretly seeks to injure another, is said to act like the snake who enters the hole of a rat. A beloved object is compared to medicine for the eyes, or to the staff of a blind man. When a number of evil-disposed persons are sitting together, it is called the council of Ramu, composed of monkeys.

Conversation between a man and his neighbour.

1st *Man.* He, Oh! Ramu-Lochunu, one word with you.

2d *Man.* Speak; what command, Sir,

1st *Man.* Hear, I say; Sir, have you no thought? do you never look towards your religious and relative duties? have you lost all shame? and all concern respecting the opinion of your neighbours?

2d *Man.* You have charged me with a great deal; but why, I have yet to learn: you act like those who throw stones in the dark.

1st *Man.* If I speak, can you understand? Have you eyes to see? A wise man can understand a hint: a stupid man requires a thing to be beaten into him; and some are so stupid, that you must point to every thing before they can see it.

2d *Man.* You are pleased to speak only by kind rebukes, but what you mean I cannot discover.

1st *Man.* Are you not aware that you have a daughter at home unmarried? At seven or eight, people marry their daughters, and this indeed is the appointment of the shastru:

* A kshutriyu king, whom the sage Vishwamitru attempted to send to heaven by the power of his (the sage's) merits; but who, being rejected by the gods, remains suspended in the air with his head downwards, neither able to ascend nor descend.

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that period is long since gone; she is now thirteen or fourteen years old, and is very tall and lusty, resembling a married woman of thirty. I hear, also, that your neighbours are whispering things to your disadvantage; and those who are more bold speak out: with astonishment, they say among themselves, How can that family eat their rice with comfort, and sleep with satisfaction, while such a disreputable thing exists among them? At present, they are exposed to shame, and their deceased friends are suffering through their retaining a girl from marriage beyond the period which nature has prescribed. All this I hear, and as a relation, am blamed, and therefore I speak.

2d Man. You need not, Sir, urge me to this—I am myself so uneasy, that I cannot sleep. What can I do? I am helpless. This must be done, but it is not in the power of my hands: birth, marriage, and death are all under the direction of the gods; can any one say, when they will happen? When the flower blows, the fragrance will be perceived. This is work that cannot be pushed. Proposals have been received from many places; but these things require to be well weighed; we want a young man who is a kooleenu, of a religious family, rich, honourable, handsome, and clever. If the bridegroom be faulty, all will go wrong. I cannot put a string round the neck of my daughter, and throw her into the ditch. Therefore, calling the ghutukus, and well arranging every thing, this business shall be brought to a close. At present, Sir, however, I must put this burden on my head, and leave it there: my father is very ill; he has reached a great age; eighty or ninety years; two or three doctors attend him, and administer various medicines, which will involve me in an expense of one or two hundred roopees. I doubt whether he will return from this journey or not; medicines seem to take no effect, from which I learn, that it is all over; he eats nothing, except a little milk; as people say, "My bread is all expended;" so it is, I fear, with him; he has eaten all he will do on earth.

1st Man. See! Take care! Take care! This is the heaviest of all losses to a family. As long as we have not had to carry father and mother to the Ganges, all remains well.—Children are born to drive away danger from parents, and to secure their happiness after death. Hitherto your father has carried your burden; it is now your duty, now the evil day is come upon him, to become his servant. Those are our friends, who remain near us in danger and at death. He who

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does not assist a parent at these times, is his father's ordure. (*They go to see the old man.*)

Oh! Ramu-Lochunu! There is no hope of your father. Death has stopt up all the doors, and is ready to secure his prey. It is not advisable to keep him any longer in the house; you had better make the journey to the Ganges.—Who can tell what will take place in the night. Yumu has seized the locks of us all; when he will carry us off, he will tell nobody: therefore while there is time, stop the sluices.

2d Man. Ah! Sir, the burden has fallen upon me all at once: my father used to manage every thing: I ate and walked about. I know nothing of what is best; you, Sir, are well versed in all these things: you have done these last offices for many; having been once sick, a man becomes a physician; let whatever is necessary be done, that I may not be blamed.

Another neighbour. Here is no need of hesitation: the play is up with the old man; let him be carried to the Ganges, and there cause him to hear the Ramayunu; and, according to circumstances, do the needful. This is not a child, that its death should be the cause of sorrow; he is an old man; carry him with joy to the Ganges.

1st Man. I hear, that your mother will go with the old man.

2d Man. I hear so from the women, and indeed I expected it; for she was always with my father, and waited upon him with the greatest attention; she spoke to me also, begging me to mind religion, and not be unhappy; and then, as is usual, she took no farther notice of worldly things.

1st Man. Well, it will then be necessary to buy a new garment for her; some pitch, clarified butter, sandal-wood, parched rice, a few kourees, red lead, red thread, two bamboo levers,———

The Hindoos write with a reed, and hold their pen with the whole grasp of the hand. They seldom use a seal for their letters, but write on the folds of the back, that which they consider equivalent to an oath of secrecy: that is, they make certain signs, which are known to indicate the seven seas, the four vedus, and the sun and moon, by the names of all which, each person into whose hands the letter comes is bound, as by an oath, not to violate its contents.—Before the entrance of Europeans into India, there was no post; letters, &c. were always sent to a distance by private messengers. The native merchants are, however, now very glad to avail themselves of the post, by which mercantile transactions are so exceedingly facilitated.

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The directions on their letters to us would appear singular enough. Thus a man directs to his patron: "To my supporter's (mentioning the same) excellent feet," I write this, A woman directs to her son, "To the fortunate H—, my son, more beloved than my own life, long life to thee." The son directs, "To my mother, the worshipful goddess Shree-Mutee, to your water-lily feet, possessed of the fortune of Shree."

Deaths and Funeral Ceremonies.—When a person is on the point of death, his relations carry him on his bed, or on a litter, to the Ganges. The litter consists of some bamboos fastened together, and slung on ropes. Some persons are carried many miles to the river; and this practice is often attended with very cruel circumstances; a person, in his last agonies, is dragged from his bed and friends, and carried, in the coldest or the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, in the open air, day and night, till he expires.

When a person is brought down to the river side, if he is able to see his friends, they go to him. One of them perhaps, addresses a few words to him: "O Khooru!* do you know me?" "Yes, I do." "How are you?" "I am well. What need is there that I should stay here, if Gunga† will but give me place."—"True. Khooru, that is all that's left now." If the dying man is speaking to a superior, he says —"Through your blessing let me go to Gunga;" if to an inferior, he says, "Pray for me, that Gunga may receive me." He then, perhaps, speaks of his worldly troubles: "One thing respecting which I am uneasy is, I have not given in marriage my two daughters: here are also five children for whom I have not been able to provide—nor is there so much as ten roopees for my funeral offerings;—but you are here; do you contrive that my family do not remain unclean‡ for want of the means of performing these last rites; and see that these two daughters are married to the children of good men." The other replies, "Oh! Chaoru! put away these thoughts: repeat the names of the gods." Some

* Khooru signifies uncle. The Hindoos call one another by the names of relations, though there is no relationship. When two neighbours meet, the elder addresses the younger by the name of brother. A younger addresses an elder by the names uncle, elder brother, or grand-father's brother (t'hakoor dada.)

† Gunga, Ganges.

‡ The members of a family remain unclean, and are cut off from all hopes after death, till this ceremony is performed.

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other person says, "Oh! Khooru! Khooree* wishes to come and see you: what say you? He makes a sign for her to come; or, he says, "I am going—what can she do? Here are people to wait upon me: she will only increase grief." Some one again addresses him: Oh! Khooru! perform Voiturunee."† He consents; when the ceremony is performed.

As death approaches, the relations exhort the sick man, if he is a regular Hindoo, to repeat the names of Narryunu, Brumha, Gunga, his guardian deity, and those of other gods. If he is a voishnuvu, they tell him to repeat the name of Muha-probhoo, Krishnu, Radha, &c. The poor call upon different deities indiscriminately. The dying man repeats these names as well as he is able; the relations vehemently urge him to go on calling upon these gods, in which they also join him: eight or ten voices are heard at once thus employed. If the doctor is present, and should declare that the patient is on the point of expiring, he tells them to let him down into the water up to the middle. When there is no doctor, his friends attend to this according to their own judgment. Just before or after being thus immersed, they spread the mud of the river on the breast, &c. of the dying man, and with one of their fingers write on this mud the name of some deity; they also pour water down his throat; shout the names of different deities in his ears, and, by this anxiety after his future happiness, hurry him into eternity; and, in many cases, it is to be feared, prevent recovery, where it might reasonably be expected. If the person, after lying in the water some time, should not die, he is brought up again, and laid on the bank, and the further progress of the disease is watched by the relations. Some persons who are carried down to the river side revive, and return home again; but scarcely any instances are known of persons surviving after this half immersion in water. In cases of sudden and alarming sickness, many are actually murdered by these violent means of sending men to Gunga. If a Hindoo should die in his house, and not within sight of the river, it is considered as a great misfortune, and his memory is sure to be stigmatized for it after death.

* Khooree, aunt.

† That is, perform the ceremonies for securing a passage across the river of death. These ceremonies consist of certain gifts to Vishnoo, as a cow, or the value of a cow: or the commutation of this, a trifling sum in kourees. Rice, clarified butter, &c. are also offered to Vishnoo.

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Immediately after the person is dead, and in many cases before this event, preparations are made for burning the body. Sometimes the wood is brought and placed by the side of the sick person while he is living. About 300 lbs. of wood are sufficient to consume a body. A hole is dug in the earth by one of the relations of the deceased; over which the wood is placed. The body is then laid on, and the heir at law having lighted some straw, walks round the pile three times, with face averted, and touches the mouth of the deceased with the fire; after which those present set fire to the pile; and the body is consumed. In some parts of Hindoostan the body is buried in the earth, and the funeral service is said to be very solemn and affecting. The officiating bramhun on these occasions addresses the respective elements in the following manner:

O Earth! to thee we commend our brother; of thee he was formed; by thee he was sustained; and unto thee he now returns!

O Fire! thou hadst a claim in our brother; during his life he subsisted by thy influence in nature; to thee we commit his body; thou emblem of purity, may his spirit be purified on entering a new state of existence!

O Air! while the breath of life continued, our brother respired by thee; his last breath is now departed; to thee we yield him!

O Water! thou didst contribute to the life of our brother: thou wert one of his sustaining elements. His remains are now dispersed; receive thy share of him, who has now taken an everlasting flight.

Condition of Hindoo Females.—The lives of the Hindoo females are always spent in a state of degradation, if not in hardship, and misery. The institution of infant marriages, is to them the source of many and great evils. The contract is made without the consent or knowledge of the parties. Affection of course has nothing to do in the cause, and frequently the parties not liking each other never live together. Another more serious objection to this custom arises from the number of females left in a widowed state even while children, and who, being forbidden by the laws to marry again, generally become outcasts in society.

To this unfeeling custom is to be added another, still more barbarous, and which falls upon the whole body of females, that of denying them even the least portion of education; the most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being

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able to read and write. Not a single female seminary exists among the Hindoos; and possibly not twenty females, blest with the common rudiments of even Hindoo learning, are to be found among as many millions. How greatly must a nation suffer from this barbarous system, which dooms one half of the immortal beings it contains to a state of brutal ignorance!

This deficiency in the education and information of females not only prevents their becoming agreeable companions to their husbands, but renders them incapable of forming the minds of their children, and of giving them that instruction which lays the foundation of future excellence; by which tender offices, European mothers become greater benefactors to the age in which they live, than all the learned men with which a country can be blessed.

The exclusion of females from every public and social circle, is another lamentable blemish in the civil institutions of the Hindoos; for who will deny, that to the company of the fair sex, we are to attribute very much of the politeness and urbanity which is found in the manners of modern times amongst European nations!

The permission of polygamy, and the ease with which a man may put away his wife,* must be highly unfavourable to the interests of virtue, and contribute greatly to the universal corruption of the people. It is only necessary for a man to call his wife by the name of mother, and all connubial intercourse is at an end: this is the only bill of divorcement required.

Manners.—The natives are full of extravagant flattery, and the most fulsome panegyric. It is really curious to see the contrast betwixt the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish o these naked Hindoos. On proper occasions, their conduct is truly graceful; and perhaps they may not improperly be ranked amongst the politest nations on earth; yet, it is equally true, that, where a Hindoo feels that he is superior to a foreigner, in wealth or power, he is too often the most insolent fellow on earth.

Connected with this defect in the Hindoo character, is their proneness to deception and falsehood. Perhaps this is the vice of all effeminate nations, while blunt honesty, and stern

* "A barren wife may be superseded by another in the eighth year; she whose children are all dead in the tenth; she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay."—*Munoo.*

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integrity, are most common in climates where men are more robust. It is likewise certain, that people in a state of mental bondage are more deceitful; and that falsehood is most detested by men in a state of manly independence. An English sailor, however vicious in other respects, scorns to take refuge in a falsehood: but the Hindoos, imitating the gods, and encouraged by the shastre, which admits of prevarication in cases of necessity, are notoriously addicted to falsehood, whenever their fears, their cupidity, or their pride, present the temptation. The author has heard Hindoos of all ranks declare, that it was impossible to transact business with a strict adherence to truth, and that falsehood, on such occasions, would not be noticed in a future state. At other times, they profess to have the greatest abhorrence of lying, and quote the words of their shastrus which prohibit this vice, with every appearance of conscientious indignation.

They are very litigious and quarrelsome, and, in defence of a cause in a court of justice, will swear falsely in the most shocking manner, so that a judge never knows when he may safely believe Hindoo witnesses. It is said, that some of the courts of justice are infested by a set of men termed *four anas' men;* who, for so paltry a sum, are willing to make oath to any fact, however false.

The treachery of this people to each other is so great, that it is not uncommon for persons to live together, for the greatest length of time, without the least confidence in each other; and, where the greatest union apparently exists, it is dissolved by the slightest collision. A European never has the heart of a Hindoo, who neither knows the influence of gratitude, nor feels the dignity of a disinterested attachment.

The Hindoos are excessively addicted to covetousness, especially in the great towns, where they have been corrupted by commerce: almost the whole of their incidental conversation turns upon roopees and kourees.

Gaming is another vice to which the Hindoos, encouraged by their sacred writings, are extremely addicted, and in the practice of which their holiest monarch, Yoodhistjhiru, twice lost his kingdom.

They are fond of ostentation, and, for the sake of the applause of their neighbours, however parsimonious at other times, will be content to incur the heaviest expenses. Their feasts, marriages, and other shows, are all regulated by this principle. 'A great name' is the first object of their desire, and reproach the greatest object of their dread. Such a

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person has married his daughter to such a kooleenu, or, he is a family uncontaminated by mixture with shoodrus, or by eating prohibited food; or, he has expended so many thousand roopees on the funeral rites for his father; or he is very liberal, especially to bramhuns; or, he is very eloquent, or very learned—are common forms of commendation among this people, and to obtain which they consider no sacrifices too great.

Literature.—The Hindoos attribute their ancient writings to the gods; and, for the origin of the vedus, or sacred writings, they go still higher, and declare them to have been from everlasting. Though it would be unjust to withhold the palm of distinguished merit from many of their learned men, especially when we consider the early period in which they lived, yet, when compared with the writers of modern times, we are ready to pity the weakness of unassisted reason, even in individuals in whom it shone with the highest splendour.

Hindoostan has produced a vast number of writers, particularly on the subjects of religion and philosophy; and it is a most curious fact that on both these subjects, the opinions of the Hindoo, and those of the Greek philosophers, agree exactly in many of the material points. The subjects which engaged the chief attention of the Hindoo philosophers, were the *divine nature*, the *evidences of truth*, the *origin of things*, the *nature of the different forms* of matter, and the *methods of obtaining reunion to the soul of the world*, and it will not escape the recollection of the classical reader, that these were the very subjects as constantly discussed in the Grecian schools. We cannot here enter fully into this subject, but must content ourselves with stating some of the doctrines of the Hindoo philosophers, and occasionally comparing their notions with those of the Grecians.

Kopilu, the sage, and grandson to Munoo, teacher of some of the sacred writings, taught that nature was the origin, or root of the universe, because every thing proceeded from it, or was to be traced to it, and that beyond it nothing was discoverable. Nature he said was indescribable, because none of the senses could comprehend it, and yet, that it was one, under several forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which is called Greatness, from which arose pride, or consciousness of separate existence, or appropriation; from the latter quality, spring water, fire, air, and space, or primary atoms; and he described these elements combined, as forming

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a pattern, or archetype, from which the visible universe was formed.

Pythagoras said that "intelligible members are those which subsisted in the divine mind before all things, from which every thing has received its form, and which always remain immutably the same. It is the model or archetype, after which the world, in all its parts, is framed."

Kopilu made no distinction between the soul and the animal spirit, but declared, that when the soul became united to matter, it was absorbed in animal cares and pleasures.

Plato taught, that the soul of man was derived from God, through the intervention of the soul of the world; that the soul of the world had some admixture with matter, and that consequently the soul of man must participate in the admixture. This material portion of the soul of man, Plato considered as the root or seed of moral evil.

Putunjulee taught, that the divine spirit and the soul of man were distinct, that the former was free from passion, but not the latter; that God was possessed of form, or was to be seen by the Yogee, or those who desire absorption into the divine essence; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will, or command, and that he infused into the system a power of perpetual progression. He says that there are five kinds of men, viz. those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are free from worldly attachments; and that emancipation, or deliverance from passion, is to be obtained by yogu, that is, by perfect abstraction of mind. Pythagoras had the same idea. He says, "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life. Vedu-Vyasu, one of the most learned among the Hindoos, taught, that the best idea we can form of God is, that he is light, or glory. At the same time he maintained, that God was a spirit, without passion, separated from matter; that he is pure wisdom and happiness; one without a second, everlasting, incomprehensible, unchangeable; and that after describing all modes of existence, he is that which is none of these. He also believed, that to obtain deliverance from matter, or return to God, the devotee must read the vedus; must suffer no desire of advantage to mix with his devotions; renounce every thing

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forbidden in the shastrus; render himself pure by daily duties; must acquaint himself with the unprofitableness of that which is fleeting, and the value of that which is unchangeable; renounce all hope of present or future rewards, and meditate on God in the form by which he is made known. By the power of these meditations, the soul will leave the body, and ascend to heaven, and will finally be absorbed into the divine nature.

Bhrigoo. This sage is said to have been tall, of a light brown complexion, with silver locks, wearing the beard of a goat, a shred of cloth only round his loins, and holding in his hand, a pilgrim's staff, and a heygan's dish. Diogenes wore a coarse cloak, carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread.

The above comparisons will suffice to show the philosophical, and religious opinions of the Hindoo sages, and their strict agreement with the doctrines taught by the Greek philosophers.

Present state of learning among the Hindoos.—In former ages, the Hindoo philosophers were unquestionably men of deep learning and erudition, and having spent many years in acts of rigid austerity, were honoured as persons of so great sanctity of character, that they attracted universal homage and applause: Some of them had more than a thousand disciples or scholars. These philosophers were almost invariably ascetics, or mendicants, wandering through all parts of the country, and instructing the people, in what was considered the most useful learning. One, named Shunkuru, determining to raise his sect, made the tour of India for the purpose of disputing with the learned, and gaining proselytes. In this pilgrimage, he was every where so successful, that he was styled the conqueror of the world. As his terms of dispute were, that if he was unable to obtain the victory he would embrace a secular life, while, if he defeated his antagonist, this antagonist should become a dundee,* multitudes were constrained to enter into this order of ascetics.

The effects of this journey and these labours, are visible to this day: it is said that not less than 4000 dundees now reside at Benares, and there are still remaining four small elevations, on which it is said this philosopher used to sit to deliver his discourses. This age of learning among the Hindoos has

* Dundee, means a staff, a name applied to this sect of philosophers, because they performed pilgrimages.

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long since passed away. At present, almost every person who engages in the pursuit of knowledge, does so for the sake of a subsistence, or for the increase of his wealth. India contains few, if any, individuals, who, satisfied with their present possessions, devote their time to the pursuit of science. The whole is a trade; hence knowledge is only so far pursued as it will be productive of money, and no art or science is carried to perfection; each person furnishes himself with what he thinks will carry him through life; he has no ambition to enlarge the bounds of knowledge; he makes no experiments; it never enters into his mind that he can exceed his forefathers; to gain the smallest moiety of what they acquired, is almost more than he hopes to realize.

It is laid down as a rule in the shastrus, that a gift to a bramhun is meritorious in proportion to his learning; hence those who are esteemed the most learned carry away the most costly presents at the close of feasts and great ceremonies: different offices under government require a knowledge of some of the law books; this excites many to apply themselves to this sort of learning. To be a family priest, it is necessary that a person be acquainted with many of the forms of the Hindoo religion; and these forms are not to be obtained without reading. It is owing to these, and the like circumstances, that the little knowledge the present race of Hindoos possess of their own shastrus is preserved. A considerable number of the bramhuns and voidyus learn the Sungskritu grammar, but the old Sungskritu, the dialect of the vedu, is known by very few. The contents of these trifling publications relate to the mythology of the country, to ascetics, to the miracles of Hindoo saints, and to the advantages of devotion to the gods: here and there will be found sentiments of a moral nature, but mixed with a far greater number relative to the revels of Krishnu. The great bulk of the people are perfectly unacquainted with letters, not possessing even the vestige of a book, and what they hear read or recited, neither enlightens nor improves the mind. It is supposed, that of the persons grown up to maturity among the male population in Bengal, not more than two hundred in a thousand can read, though there are schools all over Bengal, for the instruction of children in reading, writing, and accounts.

The paper upon which books are written, called toolatu, is coloured with a preparation composed of yellow orpiment and the expressed juice of tamarind seeds, to preserve it from insects. The price varies from three to six quires for a roopee. The Hindoo books are generally in single leaves, with

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a flat board at the top, and another at the bottom, tied with cords, or covered with a cloth. They are about six inches broad and a foot and a half long. The copying of works is attended with the creation and perpetuation of endless mistakes; so that a copy can never be depended upon until it has been subjected to a rigid examination.

A great portion of what has been written by Europeans respecting the Hindoos, ought to be considered as having decided nothing: all the real knowledge that has been obtained of the Hindoo philosophy and mythology is to be attributed to the different translations from the Sungskritu. As these translations increase, these systems will be better known; and whenever the time shall arrive that translations of their principal learned works shall have been accomplished, then, and not before, will the public be able completely to decide respecting a system of philosophy spread over so large a part of the eastern world. If the British Government, or the East India Company, or any joint bodies of learned men, would encourage translations, or send out a few ingenious young men to study the Sungskritu, and then employ them at proper salaries, in making the necessary translations, in a few years not a vestige of important knowledge respecting the real nature and principal features of the Hindoo philosophy and mythology would remain concealed. This is an object which every friend of true science must desire. The council of the College of Fort William and the Asiatic Society, in coming forward to patronize translations from the Sungskritu, deserve the thanks of the literary world; but the operations of these two bodies alone, are too slow to accomplish what is desired in any reasonable time. A similar plan, on a more extensive scale, is wanted.

Colleges.—The name given to Hindoo colleges or schools is Chutooshpat'hee, which signifies the place where the four shastrus are studied. This word is changed, in its popular use, to Chouparee.

These places are generally built of clay. Sometimes three rooms are erected, and in others eight or ten, in two side rows, with a reading room, open on all sides, at the farther end; this is also of clay. These college sleeping rooms, and the college hall, would greatly surprise an English academician; but the Hindoos have yet to learn, that splendid edifices and large endowments are essential to learning.

These miserable huts are frequently erected at the expense of the teacher, who not only solicits alms to raise the building, but also to feed his pupils. The buildings which

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contain seven or eight rooms cost seven or eight pounds sterling: the ground is commonly a gift, but in some cases rent is paid. In particular instances both the ground and the expenses of the buildings are a voluntary gift, and there are not wanting cases of lands being bestowed on schools, and of persons appropriating a monthly sum to their support. At Nudeeya the last case is common.

After a school-room and lodging rooms have been thus built, to secure the success of the school, the teacher invites a few bramhuns and respectable inhabitants to a short entertainment, at the close of which the bramhuns are dismissed with some trifling presents.

If the teacher finds a difficulty in obtaining scholars, he begins the college with a few junior relatives; but should he have obtained some reputation for learning in the common disputes at the funeral feasts, weddings, dedication of sacred things, &c. he soon collects a number af purooas, viz. pupils, or readers.

The school opens every morning early, by the teacher and pupils assembling in the college hall, or hut, when the different classes come up in turns. At the close of these labours, about three hours are devoted to bathing, worship, eating, and sleep; and at three they resume their studies, which continue till twilight. Nearly two hours are then devoted to evening worship, to eating, smoking, and relaxation; and the studies are afterwards resumed, and continued till ten or eleven at night.

There are three kinds of colleges in Bengal; one in which the grammar, the poetical works, and the dissertations on the beauties and blemishes of poetry, are read; and in a few of these schools, something of the pooranus and smritees is taught. In the second order of colleges, the law works are read, and in some cases the pooranus; and in the third order, works on the nyayu durshunu. In all these colleges, select works are read, and their meaning explained; but instruction is not conveyed in the form of lectures.

In the colleges for grammar, learning, &c. the pupils repeat assigned lessons from the grammar used in each college, and the teacher communicates the meaning of the lessons after they have been committed to memory. The evenings are occupied in repeating these lessons.

Works on Ethics.—The Hindoo sages have written less on morals than on any other subject. Only one original work on ethics is to be found among the innumerable volumes of their literature. The author of this is Vishnoo-Shurma, and

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the work has been translated by Sir Wm. Jones. The book is called Puncheu Truntra.

Maxims from the Puncheu Tuntru.—Riches are treasured up against the day of danger: but to save life, every thing is to be sacrificed. If life be preserved, all is safe; if life be lost, all is lost.

Death is inevitable: if so, still it is better to die in the pursuit of good than of evil.

For a dependant who serves another without reward, let life itself be hazarded.

Life is of no value, if fame be gone: the body is destroyed in a moment, but honour will last for ages.

Death, dreaded through life, is not perceived when he arrives.

Friendship never subsists between the eater and that which may become food.

Contract not sudden friendship with a new comer.

Danger should be feared when distant, and braved when present.

Men are not to be honoured or slain according to their cast, but according to their actions.

An excellent person presents to a guest, a clean seat; water, and sweet words.

The sight of the eyes is not sight; but he is blest with vision who possesses knowledge; the ignorant are the blind.

Of these afflictions, viz. the want of children, losing them as soon as born, or their remaining in a state of ignorance, the former is the least painful.

Of all precious things, knowledge is the most valuable; either riches may be stolen, or diminished by expenditure, but knowledge is immortal, and the greater the expenditure the greater the increase; it can be shared with none, and it defies the power of the thief.

He who is not placed on the list of fame, is dead while he lives.

He who seeks neither learning, riches, power, religious austerities, nor charity, is the ordure of his mother.

The following things produce pleasure: the increase of riches, health, an affectionate wife, an obedient son, and that learning by which wealth may be acquired.

The person who possesses neither religion, nor riches, the desire of happiness, nor of liberation, is a two-legged goat, with false teats on its neck.

When a man enters upon the practice o religion, let him do it with all his powers, realizing death as near at hand;

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when he seeks riches and knowledge, let him esteem himself immortal.

He who is destitute of courage in commencing an undertaking, and of power and diligence in prosecuting it, always says, The secret will of fate must be accomplished; there is no reversing it. But the man of business says, Fate always works by instruments; a carriage can never travel with one wheel; the prey never falls into the mouth of the lion.

He who seeks the company of the wise, shall himself become wise; even glass inserted in gold, resembles a pearl; an insect, when concealed in a flower, is placed on the head (rather in the hair as an ornament.)

The state of the understanding is seen in the attachments a person forms.

It is impossible to accomplish an object by unfit instruments. In the power of speech, whatever pains may be taken with it, a crow will never equal a parrot.

An excellent family gives birth to excellent children.

A wise man surrounded with real friends, can accomplish the work of the rich and the powerful.

The covetous and the dissatisfied have no home. Covetousness produces sin, and sin death.

Good derived from evil is not good. No good is obtained without a risk.

Truth, contentment, patience, and mercy, belong to great minds. The good exercise compassion by making the case of others their own.

The house of that man is empty which contains neither an excellent son nor an excellent friend.

A wise man will not proclaim his age, nor a deception practised upon himself, nor his riches, nor the loss of riches, nor family faults, nor incantations, nor conjugal love, nor medicinal prescriptions, nor religious duties, nor gifts, nor reproach, nor the infidelity of his wife.

A man of excellent qualities, is like a flower, which, whether found amongst weeds or worn on the head, still preserves its fragrance.

It is better to make a vow of silence than to utter falsehoods; to be an eunuch than to seduce the wife of another; death is better than the love of slander; mendicity than the enjoyment of property obtained by fraud; and sitting alone in a forest, than in the company of unreasonable men.

The life of the diseased, of a wanderer, of a dependant, and of one living in the house of another, is death; and the death of such a one is rest.

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The contented are always happy; the discontented are ever miserable.

Religion.—The number of the Hindoo gods and goddesses amount to 330,000,000; yet they have not names for all, but they say that God performs all his works by their instrumentality, and that all human actions, as well as all the elements, have their tutelar deities. Thus they consider, somewhat after the ancient Platonic notion, that the Supreme God derives much of his greatness and magnificence, not from the consideration of his superiority over all created intelligences, but as being the God of gods. Yet, to this one God, they have no temple, neither do they appear to pay him any worship.

The Hindoos, however, profess to believe in the doctrine of Divine Unity; "One Brumhu without a second," is a phrase commonly used by them when conversing upon the nature of God.

They believe also, that God is almighty, all wise, omnipotent, omniscient, &c. and they frequently speak of him as embracing in his government the happiness of the good, and the subjection or punishment of the bad. Yet they have no idea of God's performing any act, either of creation or providence, except through the gods: but these auxiliary deities bear not the least resemblance to the one true God in any of the moral qualities attributed to them.

The Hindoos, nevertheless, have some very enlarged views of the divine influence; they believe that it diffuses its vivifying energies over the entire universe; instilling its life-giving powers into every portion of animated matter.

It is related of a learned bramhun, that on hearing the following lines from Pope's Essay on Man, he started from his seat, begged for a copy of them; and declared that the author must have been a Hindoo.

"All are but parts of one stupendous whole:
Whose body nature is, and God the soul:
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees:
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

This may serve to show the opinions which the Hindoos entertain of the universal energy and operation of the Deity. This energy is said to have created the universe; and therefore, this is the object of worship. Some of them assert that Brumhu, after he had entered the world, divided himself into male and female.

From the notion of God being the soul of the world; and

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Brahma.

Vishnoo.

Siva

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the world itself being God, under various forms, has arisen the Hindoo practice of paying divine adorations to the heavens collectively ;—to the sun, moon, the stars, the sea, great rivers, and all extraordinary appearances in nature. Even the divine energy itself has been personified, as a sort of holy spirit, and worshipped under different names.

Many Hindoos are denominated Shaktus, as devoted to the worship of this shuktee, or energy, and all their addresses are called the energies of their lords, as well as matres, or mothers.

The universe being full of the Divine Majesty, a deity has been consecrated as the regent of every element ; and even the bramhu and the devout mendicant, as sharing more largely of the in-dwelling Deity than others, have received the adoration of the multitude. Thus it appears, that the Hindoo system of theology, is a kind of polytheistical Sabellianism, making all things to be gods in which the Supreme Godhead or energy is supposed eminently to dwell.

The same principle is exhibited in the bodily powers of the different images worshipped by the Hindoos. Ununtu has a thousand heads ; Brumha four faces ; Indru is full of eyes ; Doorso has ten ; and Shavunu, the giant, a hundred arms. The formidable weapons of the gods, too, have evidently the same allusion, as well as their symbols and vehicles : among them are the eagle,* the serpent, the lion, the tiger, the elephant, the bull, the buffalo, &c.

After this general description of the Hindoo theology, we may next enter into a more minute detail of some of their principal deities.

1. *Brumha.* This god may be properly noticed first, as he is called the *creator* and the grandfather of gods and men : in the latter designation, he resembles Jupiter, in the lasciviousness of his conduct, having betrayed a criminal passion towards his own daughter. Brumha's image is never worshipped, nor even made : but the Chundu describes it as that of a red man with four faces. He is red, as a mark of his being full of the ruju goonu : he has four faces, to remind the worshippers that the vedus proceeded from his four mouths. In one hand he has a string of beads, to show that his power as creator was derived from his devotion : the pan of water in

* "Vishnoo riding upon his Gurooru, or eagle," says the ingenious Mr. Maurice in his "Indian Antiquities," "puts us in mind of the thunder bearing eagle of the Grecian Jupiter."

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his left hand, denotes that all things sprang from water. This deity, thus pre-eminent, is yet entirely destitute of a temple and worshippers.

2. *Vishnoo.* This is the image of a black man, with four arms, sitting on Gurooru, a creature half bird, half man, and holding in his hands the sacred shell, the chuckru, the lotus, and a club. His colour, (black) is that of the destroyer; which is intended to show that Shivu and he are one; he has four hands, as the representative of the male and female powers: the shell (blown on days of rejoicing) implies that Vishnoo is a friendly deity: the chukru is to teach that he is wise to protect; the lotus to remind the worshipper of the nature of final emancipation; that, as the flower is raised from the muddy soil. and after rising by degrees from immersion in the waters, expands itself above the surface, to the admiration of all, so man is emancipated from the chains of human birth; the club shews that he chastises the wicked. Gurooru is a portion of Shivu; his body represents the vedu. Vishnoo is distinguished, as being the source of most of the Hindoo incarnations; and he commands the worship of the greatest division of the Hindoo population. There are no temples nor festivals in honour of Vishnoo. He is called the *Preserver;* but the actions ascribed to him under this character, are referred to other forms and names. The Shalgramu, a stone, is a form of Vishnoo. During four months of the year, all the forms of this god are laid to sleep.

3. *Siva* or *Shivu*, is seen with his Trisula, or Trident, in one hand; and, in another, the Pasha, which is a rope for binding and strangling incorrigible offenders; his two foremost hands, right and left, are in a position very common to several deities; they are said to indicate an invitation to ask, and a promise to grant or protect. His third eye, pointing up and down, is seen in his forehead—his three eyes, probably denoting his view of the three divisions of time, past, present, and future. Serpents, emblems of immortality, form his earrings. His pendant collar is composed of human heads, and marks the extinction and succession of generations of mankind by Time.

4. *Indru.* This is the king of heaven, and the infamous violator of the wife of his religious guide: he is painted as a yellow man, sitting on an elephant, with a thunderbolt in one hand and a club in the other; and, like Argus, is full of eyes. All the attributes of his image are only the signs of his office as a king. He has one annual festival, and is very famous in the Pooranus for the number of wars and intrigues in which he

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has been engaged. His throne changes masters at the end of seventy-one yoogus of the gods. Jupiter was called the king of heaven, and the Fulminator: Indru's names, Divus-Putee and Vujree, are significant of similar offices.

5. *Yumu.*—The Indian Pluto, is a dark green man, clothed in red, with inflamed eyes; he sits upon a buffalo; has a crown on his head, and holds in his right hand a club with which he drives out the soul from the body, and punishes the wicked. This is the form of terror, as a king of the souls of the dead; but he is also worshipped in a form less terrific, which he is said to assume when he passes a sentence of happiness on the meritorious. Besides this annual festival, he is worshipped on other occasions, and receives the homage of the Hindoos in their daily ablutions. There are several remarkable coincidences between Yumu and Pluto.

6. *Guneshu.*—A fat short red man, with four arms and an elephant's head, sitting on a rat; his corpulency is a type of Brumha, as the aggregate of all things. In one hand he holds a bell, which is the pattern of a temple, and also points out that this god banishes fear; in another he holds a serpent-weapon, to show that he throws impediments in the way of the wicked; another grasps the hook by which elephants are guided, which points out that he guides the mind; and with the other he forbids fear. His elephant's head is a sign of the mystical sound *Om;* and the trunk is the type of the instrument with which clarified butter is poured on the fire of a sacrifice. Every act of worship (pooja) is preceded by an invocation to Guneshu, and men in business paint his image over the doors of their shops, or suspend it amongst their merchandize, to insure prosperity. Guneshu has been complimented as the god of wisdom; but the Hindoo deity presiding over knowledge, or wisdom, is Suruswutee, a goddess. Guneshu receives many honours from the Hindoos, and is considered as bountiful in bestowing wisdom and other favours; though there are no temples erected to his honour in Bengal. Those who adopt him as their guardian deity are called Ganuputyus. Of this god the images are not quite all alike.

7. *Kartikeyu*—is the Indian Mars, or commander in chief to the gods. He has in some images one, and in others six faces; is of a yellow colour, and rides on the peacock, an incarnation of Indru. In one hand he holds a bow, and in the other an arrow. He is worshipped as the giver of bodily strength.

8. *Sooryu*, (the sun).—The Hindoos, in a most indelicate fable respecting this god, have described the twelve signs of

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the zodiac. Yumu, the regent of death, is his son, and Chayy, *a shadow*, the name of one of his wives. The image of Sooryu is that of a dark-red man; from his body issues a thousand streams of light; he has three eyes, and four arms; in each of two of his hands he holds a water-lily, with another he is bestowing a blessing, and with the last forbidding fear. He sits on a red lotus, in a chariot drawn by seven horses. He is painted red, to show that his glory is like flame; his three eyes represent the day, evening, and night; and his four arms indicate that in him are united Prukretee and Poorooshu, or matter and spirit. One lotus explains the nature of emancipation; and the other, upon which the rays of Sooryu are reflected, is a type of sound, and some Hindoo philosophers believe it to be eternal. The red lotus represents the earth; his chariot the measure of time; and the seven horses the seven poetical measures of the vedus. The image of this god is never made, but the sun itself is worshipped daily; the Shalgramu is also his constant representative in the Brahminical worship. The disciples of this god are called Sourus.

9. *Ugnee*, the regent of fire, is represented as a corpulent man, riding on a goat, with copper-coloured eye-brows, beard, hair, and eyes; his belly is the colour of the dawn; he holds a spear in his right hand, and a bead-roll in his left; from his body issues a thousand streams of glory, and he has seven flaming tongues. His corpulency points out that he grants the desires of his worshippers; the colour of his eye-brows, &c. represents the flame of the burnt-offering when it ascends of a copper-colour; at which time he who desires secular blessings offers his clarified butter; but he who desires emancipation, pours his offering on the fire when its colour is like that of the dawn. The goat teaches, that Ugnee devours all things; his spear, that he is almighty; and his bead-roll, that he is propitious. The rays of glory are to encourage the worshipper to expect that he shall obtain the greatest blessings from this god. Ugnee has neither temples nor images consecrated to him; but he has a service in the daily ceremonies of the Bramhuns; and one class of his worshippers, called Sagniku Bramhuns, preserve a perpetual fire, like the vestal virgins. There seems to be no order of females among the Hindoos resembiing these virgins; but many Hindoo women, at the total wane of the moon, to fulfil a vow, watch for twenty-four hours over a lamp made with clarified butter, and prevent its being extinguished till the time for the appearance of the new moon. Ugnee presides over sacrifices, and is called the mouth of the gods.

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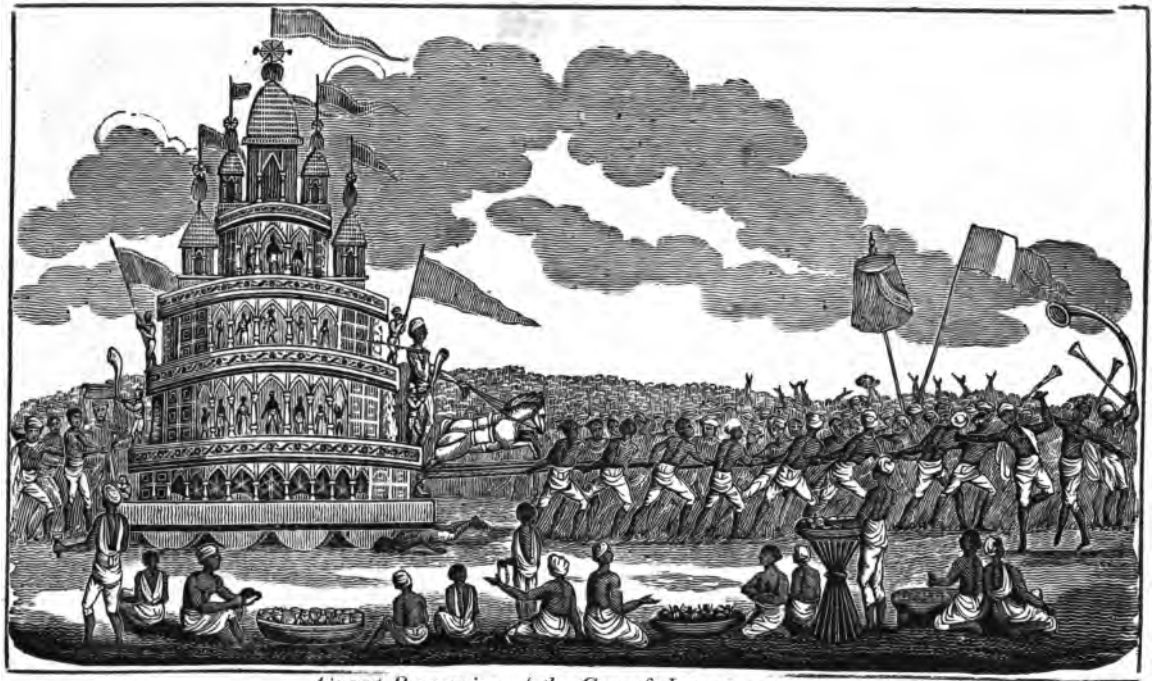

Grand Process ion of the Car of Juggernaut p. 57.

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10. *Puvunu*, the god of the winds, and the messenger of the gods, is represented as a white man, sitting on a deer, holding in his right hand the hook, used by the driver of an elephant. He is painted white, to shew that he preserves life; the deer represents the swiftness of his flight; the elephant driver's hook explains his power over the body; he is worshipped daily; but has neither separate festival, image, nor temple.

11. *Varoonu*, the Indian Neptune, is a white man, sitting on a sea animal, having a serpent-weapon in his right hand. He is painted white, to shew that he satisfies the living; and he wields a terrific weapon, to point out, that he is approached with fear by the worshipper. His name is repeated in the daily worship of the brambhuns; but he has neither public festival nor temple.

12. *Sumoodru*, the sea, worshipped by the Hindoos when they visit the sea; as well as at the different festivals; and on the sixth day after the birth of a child.

13. *Prit'hivee*, the earth, is worshipped daily by the Hindoos. She is a form of Bhuguvutee, and may be called the Indian Ceres. The Hindoos have divided the earth into ten parts, and assigned a deity to each. These are, Indru, Ugnee, Yumu, Noiritu, Vuroonu, Vayoo, Kooveru, Eeshu, Brumha, and Ununtu.

14. *The Heavenly Bodies.*—Almost all heathen nations worship the heavenly bodies. Perhaps the evident influence which the sun and moon have over the seasons and the vegetable kingdom, might in the primeval ages lead men to make them objects of worship. After the introduction of judicial astrology, this species of idolatry becomes less surprising. Whatever may be the antiquity of the vedus, it is very plain, that the worship of the sun, moon, and other planets, is there inculcated; many of the forms of praise and petition in those books, are addressed to the heavenly bodies; and to this day the worship of all the planets in one service, and of different planets on separate occasions, has place among the Hindoos.

Ruvee, or Sooryu, the sun; Somu, the moon.—The Hindoo feasts are regulated by the revolutions of the moon; but Somu is not greatly honoured in the Hindoo mythology, being esteemed a malignant planet; as is also called *Mungulu*, or *Mars*. *Boodhu*, or *Mercury*, is a fortunate planet; and so is *Vrihusputee*, or *Jupiter*, who is the preceptor of the gods. *Shookru*, or *Venus*, preceptor to the giants, is also a fortunate planet: this god is represented as blind of one eye. *Shunee*, or *Saturn*, the son of Sooryu, an evil planet. *Kahoo* and *K-*

too, the *ascending* and *descending nodes*. The planets are not honoured with temples, images, or festivals, in Bengal. When hope or fear, respecting their benign or malignant influence, is excited in the mind of a Hindoo, he is drawn or driven to worship them.

15. *Doorga.*—The image of this gooddess, and that of *Minerva*, in one or two instances, exhibit a pretty strong resemblance; both are described as fond of arms; and Doorga derives her name from the giant Doorgu, whom she slew; as Pallas (Minerva) obtained hers from the giant Pallas, whom she destroyed; she resembles Minerva also as a goddess difficult of access, which is one signification of the name Doorga. Sir W. Jones says, As the mountain-born goddess, or Parvutee, she has many properties of the Olympian Juno: her majestic deportment, high spirit, and general attributes are the same; and we find her both on Mount Koilasu, and at the banquets of the deities, uniformly the companion of her husband. One circumstance in the parallel is extremely singular; she is usually attended by her son Kartikeyu, who rides on a peacock; and in some drawings, his own robe seems to be spangled with eyes: to which must be added, that in some of her temples, a peacock, without a rider, stands near her image! The image of Doorga is that of a yellow female with ten arms, sitting on a bier: the weapons she wields, the trident, the scimitar, the discus, the arrow, the spear, the club, the bow, the serpent-weapon, the hook for guiding an elephant, and an axe, are to point out, that with these ten arms and weapons she protects the ten points. She has one foot on Muhesku, a giant, to shew that she subdues the enemies of her worshippers; and she sits on a lion, a form of Vishnoo, as the giver of success to her worshippers, and as exciting fear in their enemies. The quarrels of this goddess with Shivu, her husband, strongly remind us of those betwixt Jupiter and Juno, arising from the jealousy of the latter. The festivals in honour of Doorga and of Krishnu, draw the whole Hindoo population to the temples; while those in hononr of other gods are comparatively neglected. Before the temples of this goddess, thousands of victims are annually slaughtered, and offered to her image: she is not merely honoured as Doorga, but, under other names, distinct temples, images, festivals, and ceremonies have been instituted. Doorga is also the representative of matter in the creation of the universe; and in this character she is called Prukutee, literally, the chief, or nature. Her wars with the giants also add to her fame, and make her extremely popular among the Hin-

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doos; she is adopted by many, who take the name of Shaktus, as their guardian deity. In Bengal, the greater number of Bramhuns are Shaktus: in the western and southern provinces this sect is not so numerous.

16. *Kalee*,—the Indian Diana Taurica. This is another form of Doorga. The dark image of this goddess is a truly horrid figure: her hair is dishevelled; her tongue hangs out; she holds in one hand a scimitar; in another a giant's skull; with another, she forbids fear; and with the last, is bestowing a blessing. Her colour is that by which time is designated; and she stands upon her husband, the destroyer, to keep him in subjection till the time of the universal conflagration; when, with the eye in the centre of the forehead, he will burn the universe. Her four arms represent the four vedus; the two inspiring terror, point out those portions of the vedu which relate to the destruction of enemies, and the government of the world; and the other two allude to those parts of the vedu which belong to devotion; her dishevelled hair represents the clouds, and intimates too, that time has neither beginning nor end; her tongue is the representative of lightning; she exhibits, altogether, the appearance of a drunken, frantic fury: yet this is the goddess whom thousands adore; on whose altars thousands of victims annually bleed; and whose temple at Kalee-ghatu, near Calcutta, is the resort of Hindoos from all parts of India. This temple, it is said, frequently receives presents from persons of the highest rank; and not unfrequently from persons called Christians. There are two things respecting Kalee which remind us of Laverna; she is the protectress of thieves; and her image at Kalee-ghatu, is a head without a body. Another form of this goddess, under the name of Siddheshwuree, is to be seen in clay temples all over Bengal. Human victims, it is said, have often been immolated on the altars of Kalee, and Siddheshwuree.

17. *Lukshmee*.—The goddess of fortune, is the wife of Vishnoo: she is said to have been produced at the churning of the sea, as Venus was said to be born of the froth of the sea: at her birth, all the gods were enamoured with her. She is painted yellow, with a water-lily in her right hand; in which form she is worshipped frequently by Hindoo women; but no bloody sacrifices are offered to her.

18. *Suruswutee*.—The goddess of learning, another wife of Vishnoo. She is painted white, and stands on the water lily. In some images, she is seen holding a lute; and in others, possessed of three eyes, with a fan in one hand, and a book

the other. Her colour is to point out, that she is the source of wisdom; the lute reminds the worshipper that she is the author of melody; her three eyes represent the three vedus; the book and pen obviously belong to her character as the goddess of learning. She has an annual festival, when clay images are set up, and worshipped all over Bengal. Some of her worshippers, on the last day of the festival, dance naked before the procession of the image through the streets; even prostitutes, at this festival, make an image of this goddess, and set it up near their houses, to draw the spectators to their brothels. On this day, students, merchants, and others, refuse to touch a pen; for the Hindoos ascribe their ability to read, write, and even speak, to the favour ot Suruswutee.

19. *Shetula.*—The goddess who cools the body when afflicted with the small-pox, receives the honours from the lower orders of the Hindoos, among whom the ravages of the small-pox are often dreadful. This goddess is also worshipped to procure the removal of cutaneous diseases.

20. *Munusa.*—The queen of the snakes, or she who protects men from their fatal bite. The lower orders crowd to the three annual festivals held in honour of this goddess.

21. *Shusht'hee,*—The goddess of fecundity. She is honoured with six annual festivals, celebrated chiefly by females. Her image is that of a yellow woman, sitting on a cat, and nursing a child; though, in general, a rough stone, painted on the top, and placed under a tree, is the object worshipped.

These may be considered as the *celestial deities* worshipped by the Hindoos. The *terrestrial goddesses* are, Seeta, the wife of Ramu; Radha, the mistress of Krishnu; Rookminee and Sutyu-bhama, the wives of Krishnu; and Soobhudra, the sister of Jugunnat'hu. The *terrestrial gods* are the following:—

1. *Krishnu*—resembles Apollo in his licentious intrigues: in his being a herdsman, and an archer; in his destroying a dreadful serpent; in his love of music; and in the celebrity to which he attained.—Krishnu's image is that of a black man, with a flute in his hand. His colour points out, that he fills the mind with sensual desires. Apollo had in one hand a harp, and in the other a shield of arrows. Several festivals, in honour of this god, are held annually; at which times the greatest licentiousness prevails among all ranks. A great proportion of the Hindoo population in Bengal, are devoted to Krishnu; his intrigues with the milk maids, and especially with Radha, his favourite mistress, are familiar to any Hindoo, being incorporated into their popular songs, and the im-

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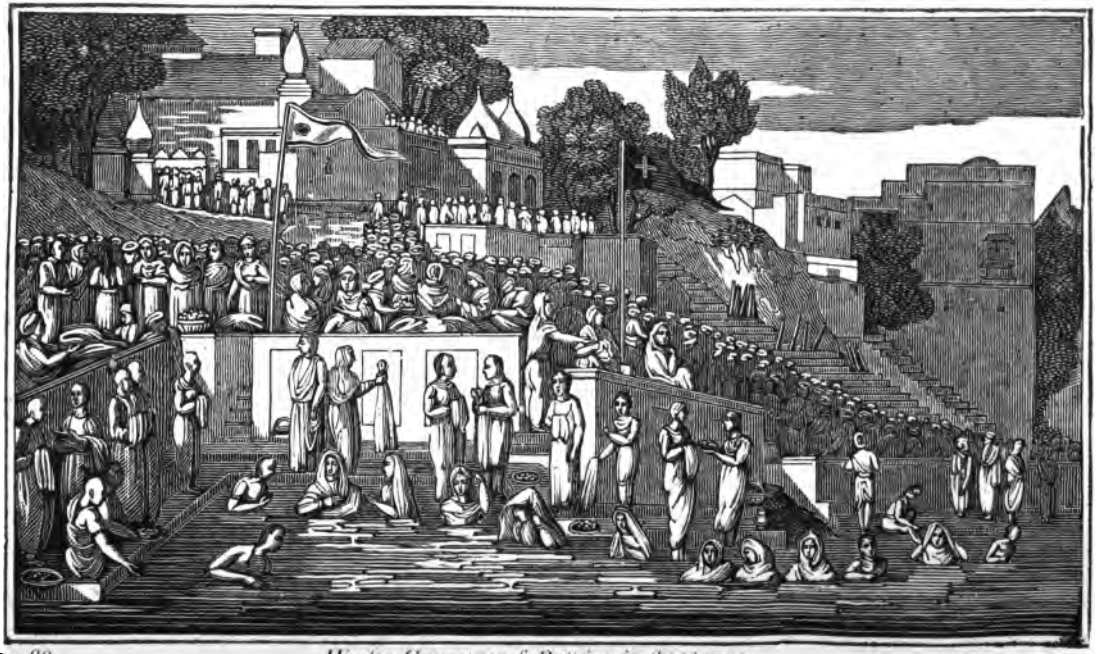

p. 60. *Hindoo Ceremony of Bathing in the Ganges.*

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age of Radha being placed by that of Krishnu in many of the temples. Under several other names Krishnu is worshipped, to each form a separate temple has been erected; among the rest to Gopalu, the herdsman; to Valu-gopalu, the infant Gopalu; to Gophe-nat-hu, the lord of the milk-maids.

2. *The Temple of Juggernaut*—is esteemed the most sacred of all the religious establishments of the Hindoos, and is annually visited, on the lowest calculation, by 1,200,000 people. The idol is a carved block of wood, with a frightful visage painted black, and a distended mouth of a bloody colour. His arms are of gold, he is dressed in a gorgeous apparel. On festival days, the throne of the idol is placed upon a stupendous moveable tower, about sixty feet high, resting on wheels, which indent the ground deeply as they turn slowly under the ponderous machine. The horses which are fixed to the car, with the driver and the little figures, are all made of wood. Attached to the principal tower, are six ropes, of the length and size of a ship's cable, by which the people draw it along. Upon the tower are the priests and satellites of the Idol, surrounding his throne, who occasionally address the worshippers in libidinous songs and gestures. Both the walls of the temple and the sides of the car are covered with the most indecent emblems, in large and durable sculpture. Obscenity and blood are the characteristics of the idol's worship. As the tower moves along, devotees throwing themselves under the wheels, are crushed to death; and such acts are hailed with the acclamations of the multitude as the most acceptable sacrifices.* A body of prostitutes are maintained in the temple for the use of the worshippers; and various other systematic indecencies, which will not admit of description, form a part of the service.

A vast portion of the pilgrims to this temple die by the way from want, fatigue or disease. At a distance of 50 miles, the approach to this spot is known by the quantity of human bones which are strewed by the way. Many old people take the journey on purpose to die within the sacred precincts. The sand plains around the town are in some places whitened with the bones of the pilgrims. There is a spot at a little distance, called by the Europeans, Golgotha, where the dead bodies are usually cast forth, and where dogs, vultures

* One poor wretch has just been crushed by the wheels, and the infatuated people are throwing cowries on his body; another victim is in the act of meeting his death. The idol is so placed as to be seen by those who draw the car. In the front are people selling refreshments, little images, &c.

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and jackalls are seen continually feeding upon them. Such is the mortality among the pilgrims, that a Hindoo of property always makes his will before he sets out on the journey, and takes a most affecting farewell of his disconsolate relations.

Multitudes are crushed to death by the pressure of the crowd; at one time 150 were thus killed around the temple gate. A considerable revenue arises from the taxes paid by the pilgrims; which, after defraying the expenses of the temple, goes to the government. The receipts per annum have been stated at upwards of sixty thousand dollars, of which sum near thirty thousand dollars have been applied for the support of this temple worship.

Imitations of this ponderous car abound in many of the large towns in Bengal.

3. *Ramu*,—a deified monarch, and the hero of the Raymayunu, comes in for a considerable share of the wretched devotion of the Hindoos, especially in the western provinces. He is adored as the seventh Hindoo incarnation; he has an annual festival; and is daily worshipped in the temples dedicated to him, his brother, and his friend Hunoomanu. In these temples, he appears as a green man, with a bow and arrow in his hands, sitting on a throne, having Seeta on his left; his brother Lukshmunu holds a white umbrella over his head, and Hunoomanu stands before him as a servant with joined hands. He is considered as a benificent deity. Some think that Ramu was deified on account of a successful attack on Ceylon, when he was king of Muthoora.

4. *Choitunyu*,—i. e. The wise, a form of Krishnu; the god of a set of voivagee, whose leader was a religious mendicant. His most famous temple in Bengal is at Ugru-dweepu, where an annual festival is held, and to which crowds resort from all parts of Bengal. The Bramhuns despise this sect.

5. *Vishwu-kurmu*,—the son of Brumha, as architect of the gods, may be regarded as the Hindoo Vulcan. He is worshipped at an annual festival, the implements of each artificer being the representative of the god. He employs no Cyclops with one eye; but has a workman named Mayu, a giant, who is capable of exhibiting all manner of illusive edifices.

6. *Kamu-devu*,—the Indian Cupid. This god is also said to be the son of Brumha: he is painted as a beautiful youth, carrying a bow and arrow of flowers. He has an annual festival, but his image is not made; nor does this festival command much celebrity. Petitions are addressed to him by the bride and bridegroom anxious for offspring.

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7. *Sutyu Narayunu.* This name implies that he is the true Vishnoo. He is worshipped frequently in the houses of the rich, from the desire of insuring prosperity.

8. *Punchaunnu,*—a form of Shivu, worshipped by the lower orders, who consider him as the destroyer of children.—The image used as his representative is a misshapen stone, anointed, painted, and placed under the vatu and other trees.

8. *Dhurmut'hakooru,*—another form of Shivu, held in much the same estimation as Punchanunu.

10. *Kaloo-rayu,*—the god of forests, another form of Shivu. He is painted as sitting on a tiger, and carrying a bow and arrow: and is worshipped by the wood-cutter, in the forests, to insure protection from wild beasts.

11. *Deified Beings in strange shapes.—Urdhu-nareeshwvru.* This compound deity is Shivu and Doorga united in one body. Religious worship is paid to this idol. Krishnukalee. In this image of Krishu and Kalee united in one body, vice itself is personified and worshipped. Huree-Huru. Another compound deity, Vishnoo and Shivu. The worship paid to these idols appears to owe its origin to stories in the Pooranus; but the original idea, meant to be conveyed by two of them, no doubt was, that the Great Spirit and matter are one.

12. *The Worship of Human Beings.* The Hindoos worship their spiritual guides; also, Brambuns, and their wives and daughters; and, among the Oamacharees, women of the lowest cast, and even prostitutes, are worshipped, with rites too abominable to be recorded.

12. *The Worship of Beasts.* The cow, as a form of Bhuguvutee, is an object of worship, and receives the homage of the Hindoos at an annual festival. The very dung of the cow is eaten as an atonement for sin; and, with its urine, is used in worship. A Hindoo does not carry any thing out of his house in the morning, till he has rubbed his door-way with cow-dung, Notwithstanding this reverence, the bullocks employed in carrying burdens, and at the plough, are used more cruelly by the Hindoos than any other animals. *Hunoomanu*, the *Monkey*, has also been placed among the gods, as a form of Shivu. The temples of this god are to be seen, and in some places his image is worshipped daily; he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance to Pan; and, like him, owes his birth to the god of the winds. The *dog*, the *jackal*, and a number of other animals, have also places among the Hindoo deities, though they are not greatly honoured.

14. *Worship of Birds.* Gurooru, the carrier of Vishnoo,

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half a bird and half a man, has received deification, as well as his brother Uroonu, the charioteer of Vishnoo, Jutayoo, another bird, the friend of Ramu, receives divine honours; as do the eagle of Coromandel, (said to be an incarnation of Doorga,) the wag-tail, the peacock, the goose, and the owl; but the honours they receive are not of the highest kind.

15. *Worship of trees.* The Hindoos do not seem ever to have consecrated groves, but several trees they esteem sacred. Toolusee, a female raised to deity by Vishnoo, was cursed by Lukshmee, his wife, in a fit of jealousy, and turned into a tree of this name; which the Hindoos preserve with great care near their houses, and erect pillars to its honour. The heads of these pillars, which commonly open like a cup, are filled with earth, and the plant is placed in them. Its leaves and wood are esteemed sacred; and, with the latter they make their beads, with which they repeat the names of their guardian deities. Several other trees receive almost an equal homage. It is considered as a great sin among the Hindoos for any member of a family to cut down trees planted by an ancestor; and the misfortunes of many a family have been ascribed to such an act of indiscretion.

16. *River Worship.* The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But Gunga, (the Ganges) both in their poems, their Pooranus, and in the superstitious customs of the natives, appears to rank highest amongst the river deities. She is declared to have descended from Vishnoo's heaven; an anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the Pooranus respecting the purifying nature of these waters; and several works have been written to extol the saving properties of the Ganges. Its waters are carried to immense distances; every thing they touch becomes purified; crowds of Hindoos perform their worship on the river daily, after purifying themselves in the stream; the sick are laid on its banks, expecting recovery from the mere sight of this goddess; and it is reckoned a great calamity not to die within sight of Gunga. Many other rivers receive the honours of divine worship.

Bathing in the Ganges.—The engraving exhibits a view of a bathing scene in the holy waters of the river Ganges, the persons in the water and on the banks are the devotees, or the superstitious worshippers and bramhuns, or priests, who assist them in their worship, and who, after the people have bathed, perform a number of ceremonies, and incantations,

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Various attitudes of Penance under the Banyan Tree. p. 62.

Hindoo Custom of Hook-swinging. p. 68.

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and present offerings, and pay worship to the various inhabitants of the waters. The dishes and baskets on the margin, contain fruits, flowers, &c. which are designed as offerings to the goddess. The banks are steep, and flights of steps have been laid for the accommodation of the worshippers.—Millions of people are annually drawn from their homes several times in a year to visit different holy places of this river, and frequently vast crowds of people rush down the steps with great eagerness and violence, in order to get into the water at a supposed lucky moment; and in consequence of this crowding, great numbers are often killed or shockingly bruised. This deluded people expect great good will result to them from this detestable idolatry. Their sacred books declare that the sight, the name or the touch of the Ganges takes away all sin; that thinking of the Ganges when at a distance is sufficient to remove the taint of sin; but that bathing in the Ganges has blessings in it which no imagination can conceive.

At the hour of death if a person think on Ganga, he will obtain a place in the heaven of their god Siva. So much is this river reverenced, that many will not wash themselves or their clothes in its waters; some persons undertake journies of five or six months to bathe in the Ganges in behalf of deceased relations, and to carry back its waters for religious and medicinal uses. The water of this river is used in the English courts of justice to swear upon. Morning and evening the Hindoos visit and look at this river, to remove the sins of the night or of the day; when sick they besmear their bodies with its sediment, and remain perhaps for a month near the river; they are extremely anxious to die in sight of the Ganges, that their sins may be washed away in their last moments. Dead bodies are often brought by relatives to be burnt near the river, under the hope that the soul of the deceased will thus receive benefit. Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. Their sacred books teach that if a person bathe in the Ganges at an auspicious moment, his sins will be removed, he will be admitted into the heaven of Brama, and after having enjoyed great happiness in heaven, will be re-born on the earth, possessed of every good quality, enjoy all kinds of happiness, and be loaded with honours. There are upwards of three millions of holy places on the Ganges; to these places natives continually resort, at a great expense of time and money, in making offerings and paying worship.

17. *Worship of Fish.* Even the finny tribes are honoured

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by the Hindoos, though the worship paid to them is of an inferior sort.

18. *The Worship of Books* is very common among this people. The lower orders have such a profound respect for a book, that they think every thing in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the form used before the most popular idol.

19. *The Worship of Stones.* The Shalugramu, as a form of Vishnoo, is more frequently worshipped than any other idol in India, not excepting the Lingu itself; which perhaps ought to be placed next, and which is also a stone. The representatives of Punchanunu and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped.

20. *A Log of Wood.* The pedal with which rice is cleansed from the husk has also been raised to godship by the Hindoos.

Temples for Religious Worship.—A multiplicity of temples characterizes the Hindoo worship. They are spread over the desert and crown the summit of almost every mountain; no village is considered inhabitable without one. To erect these oven-like edifices, supply them with images, and maintain their worship are regarded as the most meritorious actions: their number is, therefore, incredible. On a plain near Burduan, a widow has caused 108 to be built, each containing an image. These images are often clothed with valuable garments and adorned with jewels of great price. The Brahmins, (Hindoo Priests) attend on the worship paid at these temples, and omit no sort of imposture to keep up the popular credulity, and to allure votaries to the worship of that deity by which they are supported. A religion more shameful or indecent has never existed among a civilized people. The Brahmins being resolved to make the popular religion a mere machine for advancing their temporal interests and gratifying their passions, have gradually urged the Hindoo people from one superstitious error to another, from a deep to a deeper pit in that chaos in which they are now ingulfed. Many of the worshippers perform their religious service before the door of the temple. They carefully fix their eyes upon the god to whose presence they have come, mutter a few words, salute the image by bringing both hands to the forehead, bow the head slowly and solemnly, turn around, ring the bell, and retire after paying the tribute to the

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Brahmins who are seated in the vestibule on each side of the door.

Besides the ordinary daily worship paid at the temples, a company of females are connected with these temples, who morning and evening perform their religious service of singing and dancing. The temples of note also employ a company of players on musical instruments who attend at the temple twice a day to make it ring with their discordant sounds and inharmonious airs. These companies assist at all public ceremonies and festivals, and are paid from the revenues of the temple. A great part of the service which the Hindoos pay their gods is in fulfilment of vows; which they are exceedingly addicted to make, to remove great evils, obtain some desired object, or for a consideration of small consequence. Pilgrimages of great extent are often made to these temples in fulfilment of vows, and frequently the distance is measured by a continued prostration of the body to the earth during the whole journey. Supernatural powers are ascribed to the deities, and various means are resorted to by the priests to deceive the people, and to satisfy them that their gods possess great wisdom and power.

The oracles are managed by some expert Brahmin, who understands this sort of roguery, and who contrives to introduce some person within the images, which are generally hollow, or to conceal themselves near by, so as not to be observed, and thus concealed, they harangue the multitude; all of whom firmly believe that it is the image itself that speaks, and therefore listen to the oracular admonition with awful silence. The impostor who carries on this deception sometimes predicts future events, but in so obscure and ambiguous terms, that however the issue may turn out, they may have it in their power to make it accord with their predictions.

Some other particulars may be added, respecting the worship of these gods; and of the heavens appropriated to some of them, as the reward of their respective worshippers: Vishnoo has no public festival, yet he is worshipped at the offering of a burnt sacrifice; in the form of meditation used daily by the Bramhuns, at the time when "the five gods" are worshipped; and also at the commencement of each shraddhu.

The offerings presented to him consist of fruits, flowers, clarified butter, &c.

The following is given in their books as a description of Vishnoo's heavens: This heaven, called Voikoont'hu, is en-

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tirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings are of precious stones. The crystal waters of the Ganges fall from the higher heavens on the head of Droovu, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in Voikoont'hu. Here also are fine pools of water, containing blue, red, and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand; gardens of nymphœas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lukshmee. From the body of Lukshmee the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The devurshees, rajurshees, and supturshees constantly celebrate the praise of Vishnoo and Lukshmee, and meditate on their divine forms. The brumhurshees chant the vedus. The glorified voishnuvus approach Vishnoo, and constantly serve him. The gods are also frequently employed in celebrating the praises of Vishnoo; and Gurooru, the bird-god, is the door-keeper.*

Shivu or *Siva*. The worship paid to this deity is beyond description indecent; yet temples innumerable have arisen in India, and a Shivu lingu placed in each of them, and worshipped as a god. These temples, indeed, in Bengal, and many parts of Hindoost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even the Hindoo women,) who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

Worship is performed daily at the temples of the lingu; when offerings of various kinds are presented to this image. If the temple belong to a shoodru, a Bramhun is employed, who receives a small annual gratuity, and the daily offerings. These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ Bramhuns at Benares to perform the worship of the lingu in temples which they have built there.

* The work called Kurmu-Vipaku says, that the heavens of Vishnoo, Brumha, and Shiva, are upon the three peaks of the mountain Soomeroo; and that at the bottom of these peaks are the heavens of twenty-one other gods.

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Every year, in the month Phalgoonu, the Hindoos make the image of Shivu, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Shivu with five faces, or that with one face. In the month Maghu also, a festival in honour of Shivu is held for one day, when the image of this god, sitting on a bull, with Parvutee on his knee is worshipped. This form of Shivu is called Huru-Gouree.

In the month Choitru an abominable festival in honouro this god is celebrated : when many Hindoos, assuming the name of sunyasees, inflict on themselves the greatest cruelties. Some of the chief sunyasees purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Shivu, and there eating only once a day, abstaining from certain gratifications, repeating the name of Shivu, dancing before his image, &c. Other sunyasees perform these preparatory ceremonies for fifteen, and others for only ten days : during which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c. and a long piece of false hair mixed with mud wrapped round the head like a turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sunyasees cast themselves from a bamboo stage with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down instead of entering his body. There are instances, however, of persons being killed, and others wounded ; but they are very rare. A few years ago, a person at Kidurpooru, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day ; the second time, (which was fatal,) to gratify a prostitute with whom he lived. In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes in one day, in the presence of great crowds of people. The worshippers of Shivu make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sunyasees lying about Shivu's temple, and wandering about like persons half drun'

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or jaded with revelling. On the following day, a large fire is kindled opposite Shivu's temple ; and when the burnt wood has been formed into a great heap, one of the chief sunyasees, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sunyasees spread the fire about, walk across it, dance upon it, and then cast the embers into the air, and at each other.

The next morning early, the work of piercing the tongues and sides commences. In the year 1806, I went to Kaleeghatu, in company with two or three friends, to witness these practices : at which place we arrived at about 5 o'clock in the morning. We overtook numerous companies who were proceeding thither, having with them drums and other instruments of music ; also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ancles, were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great that we could with difficulty get our vehicles along, and at last were completely blocked up. We then alighted, and went amongst the crowd. But who can describe a scene like this ?—Here, men of all ages, who intended to have their tongue pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads ;—there, others were carrying their offerings to the goddess ; above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others, by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them : some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport. some were dressed as English women : and others had on a hat, to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kalee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. We went up to the door way, when a Bramhun, who was one of the owners of the idol, addressed one of my companions in broken English :—"Money—money—for black mother." My friend, not much liking the looks of his black mother, declared he

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should give her nothing. From this spot we went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivu. The first man seemed reluctant to hold out his tongue; but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person, whose tongue we saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying. After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side, with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this? He said, he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow: a bye-stander added, it was an act of holiness, or merit.—Passing from this group, we saw a man dancing backwards and forwards with two canes run through his sides as thick as a man's little finger. In returning to Calcutta we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of self-torture struck me much: his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called vanu-phora.* The person had made a vow to Shivu thus to pierce his body, praying the god to remove some evil from him.

Some sunyasees at this festival put swords through the holes in their tongues: others spears; others thick pieces

* Piercing with arrows.

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of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ancle ornaments in the slit of his tongue. Another year, a man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together.—Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before, and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where these acts are perfomed, and a levy is made on the inhabitants to defray the expense. On the evening of this day, some sunyasees pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Shivu's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Shivu in verse.

On the following day, in the afternoon, the ceremony called Churuku, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs; they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivu, when two pigeons are let loose, or slain. In other parts, i. e. in the neighborhood of Calcutta, the worship of Shivu is performed at his temple; after which the crowd proceed to the swinging posts, and commence the horrid work of torture.—The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin; the other

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hook is then in like manner put through the skin on the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more: I have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapt round the body underneath the hooks, lest the flesh should tear, and the wretch fall, and be dashed to pieces; but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smoke while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions, these sunyasees have hooks run through their thighs as well as backs. About the year 1800, five women swung in this manner, with hooks through their backs and thighs, at Kidurpooru, near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall; instances are related of such persons perishing on the spot. A few years ago, a man fell from the post at Kidurpooru, while whirling round with great rapidity; and falling on a poor woman who was selling parched rice, killed her on the spot; the man died the next day. At a village near Buljbuj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a Brambun assured me, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sunyasee is laid before the temple of Shivu as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies, after

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which the supposed dead sunyasee arises, when they dance around him, proclaiming the name of Shivu.

The next morning the sunyasees go to Shivu's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.

Each day of the festival the sunyasees worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating muntrus.

THE HEAVEN of Shivu is very resplendent with gems, pearls, coral, gold, silver, &c. Here reside numerous gods, giants, heavenly choristers, dancers, courtezans, and sages. Flowers of every season are constantly in bloom here; whilst the waters of the heavenly Ganges glide along in purling streams. The seasons are uninterruptedly enjoyed; and on a golden throne, adorned with jewels, sit Shivu and Doorga engaged in eternal conversation.

Brumha.—The Brambuns, in their morning and evening worship, repeat an incantation, containing a description of the image of Brumha; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower; at the time of a burnt offering clarified butter is presented to Brumha. In the month of Maghu, at the full moon, an earthern image of this god is worshipped, with that of Shivu on his right hand, and that of Vishnoo on his left. This festival lasts only one day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Brumha is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Brumha.

The heaven of Brumha is 800 miles long, 400 broad, and 40 high. Narudu, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Brumha on earth, from the smallest insect to the largest animal, was to be found there.

Indru.—The worship of Indru is celebrated annually, in the day time, on the 14th of the lunar month Bhadru. The

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usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women; in whose names the ceremonies are performed by officiating Bramhuns. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied with the greatest festivities, is celebrated all over Bengal; each one repeating it annually during fourteen years. On the day of worship, a few blades of doorva grass are tied round the right arm of a man, and the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruit, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in Indru's heaven.

Indru is supposed to preside over the elements, so that in times of drought, prayers are addressed to him as the giver of rain.

Indru's heaven is thus described; This heaven was made by Vishwu-kurmu, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven. In the pleasure grounds are pools of water, warm in winter, and cold in summer, abounding with fish, waterfowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, the winds, clouds, Olravutu, (Indru's elephant,) and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.

Sooryu, the sun, is worshipped daily by the Brahmins, when flowers, &c. are offered, accompanied with incantations.

On a Sunday, at the rising of the sun, in any month, but especially in the month of Maghu, a number of persons,

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chiefly women, perform the worship of Sooryu :—The sun is annually worshipped on the first Sunday in the month Maghu. The name of this worship is called Dhurmubhaoo, or Sooryu-bhaoo. The ceremonies vary in different places, but in the district of Calcutta the women appear to be the principal actors, though none are excluded ; and even Mussulmen are so far Hindooized as to join in the idolatry. "I saw it once," says a friend who informed me, "thus conducted :—at the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweet-meats, pigeons, and kids. A small pot was placed by each person's offering, containing about a pint and a half of water. A device made of water-plant, a species of Millingtonia, intended to represent the sun, was placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it, put into it, as people in England keep flowers. The pot with all its appendages represented the sun perhaps as the vivifier of nature. By each offering also was placed (what shall I call it ?) an incense-altar, or censer, called dhoonabhee. It resembled a chafing-dish, made of copper, and stood upon a pedestal about a foot long. It contained coals of fire ; and a kind of incense from time to time, was thrown into it, principally the pitch of the salu-tree, called dhoona. Near each offering was placed a lamp, which was kept burning all day. The women also took their station near the offerings. At sun-rise they walked four times round the whole row of offerings, with the right hand towards them, and the smoking dhoonachees placed on their heads : after which they resumed their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a little incense into the dhoonachee. Towards evening the Bramhun who attended the ceremony threw the pigeons up into the air ; which, being young, could not fly too far, and were scrambled for and carried away by the crowd. The officiating bramhun perforated the ears of the kids with a needle ; after which they were seized by the first person who touched them. About sun-set the officers again took up the smoking dhoonachees, and made three circuits round the rows of offerings. After this the offerings and lighted lamps were taken away by their respective owners, who threw the lamps into a pool of water."

Guneshu.—At the full moon in the month Maghu, some persons make or buy a clay image, and perform the worship of Guneshu ; when the officiating Bramhun performs the

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Religious Dance of the Hindoos. p. 77.

Hindoo Fakeer executing his Vow. p. 81.

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ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Great numbers, especially from the western and southern provinces, celebrate the worship of Guneshu on the 4th of the new moon in Bhadru, when several individuals in each place subscribe and defray the expense. Many persons keep in their houses a small metal image of Guneshu, place it by the side of the shalgramu, and worship it daily. At other times a burnt offering of clarified butter is presented to this idol. Stone images of Guneshu are worshipped daily in the temples by the sides of the Ganges, at Benares.

Varoonu.—Varoonu's name is repeated daily in the worship of the Bramhuns; but his image is never made for worship, nor has he any public festival or temple in Bengal. He is worshipped, however, as one of the guardian deities of the earth, and also by those who farm the lakes in Bengal, before they go out a fishing: and in times of drought people repeat his name to obtain rain.

The heaven of this god, called Vuroonu-loku, is 800 miles in circumference, and was formed by Vishwukurma, the divine architect. In the centre is a grand canal of pure water. Vuroonu, and his queen Varoonee, sit on a throne of diamonds; and around them the court, among whom are Sumoodru, Gunga, and other river gods and goddesses*; the twelve Adityus, and other deities; the hydras; Oiravutu; the doityus; the danuvus, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indru and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

Yumu.—On the first of the month Kartiku, a curious ceremony takes place in every part of Bengal:—the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree; they also plant other branches in the midst of the pit. The place being thus prepared, every morning, for a month, these girls, after putting on clean apparel, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yumu, by the side of this small pit, repeating an incantation. Each day they

*Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

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put a single kouroe into an earthen pot, and at the end of the ceremony, present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yumu either husbands, or sons, or happiness, and also that they may escape punishment after death.

The heaven of this god is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind; the climate is mild and salubrious; and each one is rewarded in kind, according to his works: thus he, who has given away much on earth, receives a far greater quantity of the same things in heaven: he who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are here heaped up into mountains. To this heaven have been raised a great number of Hindoo kings, whose names are given in the Muhabharutu. The pleasures of this heaven are like those of Indru-pooru: the senses are satiated with gratifications as gross as the writer of this pooranu, the licentious Vyasu could make them.

We shall close these descriptions of Hindoo worship, by the following account of the ceremonies performed at the worship of the goddess Doorga, the most popular of all the annual feasts held in Bengal.

On the 9th day of the decrease of the moon, this festival begins, when the ceremony called sunkulpu is performed, by the officiating Bramhun's taking into his joined hands a metal kosha, (which contains water, flowers, fruits, sesamum, rice, and a blade of koshu grass,) reading an incantation, and promising that on the succeeding days such a person will perform the worship of Doorga. After this, Doorga is worshipped before a pan of water with the accustomed formularies.

On the 10th, 11th, 12th, 13th, 14th, and 15th days of the moon, the same ceremonies are performed before the pan of water, and, with some trifling variations in the offerings, continued to the 16th, 17th, 18th, 19th, and 20th.

On the 21st day of the moon, at the close of the worship, what is called udhivasu is performed. This also is a preliminary ceremony, and consists in taking rice, fruits, &c. and touching with them a pan of water, and afterwards the forehead of the image, at intervals repeating incantations.

On the 23d, early in the morning, the officiating Bramhun consecrates the image, placing it on the spot prepared for it in the temple, and repeating the proper formulas. After this the principal ceremonies before the image begin. First, the

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business of giving eyes and life to the images is performed; when they become objects of worship. In this curious ceremony, the officiating Bramhun touches with the two fore fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image. When he touches these places, he says, 'Let the soul of Doorga long continue in happiness in this image.' After this, he takes a leaf of the vilwu tree, rubs it with clarified butter, and holds it over a burning lamp till it be covered with soot; of which he takes a little on the stalk of another vilwu leaf, and touches the eyes, filling up with the soot a small white place left in the pupil of the eye.

The worship of Guneshu and other gods is now performed; then that of the demi-goddesses, the companions of Doorga in her wars, who are represented by the dots of paint on the canopy which covers the image of the goddess. The offerings presented to them consist of very small slices of plantains, on each of which are stuck two or three grains of rice, &c. Then follows the worship of other images set up with that of Doorga; to which succeeds the principal worship, that of Doorga. First, the officiating Bramhun performs dhyanu; in which, sitting before the image, he closes his eyes, and repeats the proper formulas, meditating on the form of the goddess, and repeating to himself, 'I present to the goddess all these flowers, fruits, &c. (here he goes over all the offerings;) I slay all these animals,' &c. He then calls the goddess, saying, 'O goddess, come here, come here; stay here, stay here. Take up thine abode here, and receive my worship.' The priest next places before the image a small square piece of gold or silver, for the goddess to sit upon, and asks if she has arrived happily: adding the answer himself, 'Very happily.' After this, water for washing the feet is offered, by taking it with a spoon from one vessel, and pouring it out into another, while the incantation is repeated. Ten or fifteen blades of doorvu grass, a yuvu flower, sandal powder, rice, &c. are then offered with an incantation, and laid at the feet of Doorga. Next follows water to wash the mouth; curds, sugar, and a lighted lamp. Then water to wash the mouth, and to bathe; then cloth or garments; then jewels, or ornaments for the feet, arms, fingers, nose, ears, &c. with sandal wood, and red or white lead; then flowers of different kinds, one at a time, with a separate incantation for each flower; also a vilwu leaf, with some powder of sandal wood put upon it. Then are offered thrice successively two handfuls of flowers of different

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kinds; afterwards incense, a lighted lamp, and meat offerings. At the close, the Bramhun walks round the image seven times, repeating forms of petition and praise.

Now the bloody sacrifices are offered. If the animal be a sheep or a goat, as is always the case on the first day, the officiating Bramhun, after bathing it either in the river or in the house, puts his left hand on its forehead, marks its horns and forehead with red lead, and reads an incantation, in which he offers it up to the goddess thus: 'O goddess, I sacrifice this goat to thee, that I may live in thy heaven to the end of ten years.' He then reads an incantation in its ear, and puts flowers, and sprinkles water, on its head. The instrument by which the animal is killed, is consecrated by placing upon it flowers, red lead, &c. and writing on it the incantation which is given to the disciples of Doorga. The officiating Bramhun next puts the instrument of death on the neck of the animal, and, after presenting him with a flower as a blessing, then into the hand of the person appointed to slay the animal, who is generally the blacksmith, but sometimes a Bramhun. The assistants put the goat's neck into an upright post, excavated at the top so as to admit the neck between its two sides; the body remaining on one side of the post, and the head on the other. An earthen vessel containing a plantain is placed upon a plantain leaf; after which the blacksmith cuts off the head at one blow, and another person holds up the body, and drains out the blood upon the plantain in the basin. If the person who performs the sacrifice does not intend to offer the flesh to Doorga, the slayer cuts only a small morsel from the neck, and puts it on the plantain; when some one carries it, and the head, and places them before the image, putting on the head a lighted lamp. After all the animals have been thus killed, and some of the flesh and the heads carried before the image, the officiating bramhun repeats certain prayers over these offerings, and presents them to the goddess, with the blood which fell on the plantains: then, taking the blood from the basin, he puts it on a plantain leaf, and cuts it into four parts, presenting it to the four goddesses who attend upon Doorga.

Offerings of rice, plantains, sugar, sweetmeats, sour milk, curds, pulse of different sorts, lime, fruits, &c. are next presented with prayers. Now the names of Doorga are repeated by the priest, who afterwards presents camphorated water to the goddess; then betle-nut, limes, spices, &c. made into what is called panu. After repeating a number of forms of praise, this part of the service closes with the prostration of

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the officiating bramhun before the idol. Next, food is presented with many prayers to the goddess; which food consists of what is called khechurue, fried fruits, fried fish and flesh, &c. About four in the afternoon, large quantities of food are presented to the goddess: amongst which are, prepared greens of three or four kinds; prepared peas of three or four kinds; fried fruits, sweet potatoes, &c. fried fish, with fruits of four or five different sorts; the flesh of sheep and goats, stewed in two or three ways; preparations of tamarinds, two or three sorts; rice boiled in milk, two or three sorts; fifteen or sixteen sorts of sweetmeats, &c. all which are offered with separate prayers; after which water, betle, &c. are presented.

The bramhuns are entertained either with sweetmeats, or prepared food, by the person at whose house the worship is performed: some of them are expressly invited, and others attend to see the ceremonies. The food which has been presented to the goddess, being considered almost as ambrosia, is given to the guests with a sparing hand; some of whom (mothers) beg to take a morsel home to cure their children, or relatives, of diseases. Food is also sent to the neighbours, and persons of inferior cast carry away great quantities.

In the evening, the officiating bramhun waves a brass candlestick, or lamp with five lights, before the goddess, repeating incantations; afterwards a shell with water in it, and then a piece of cloth. At night, the temple is lighted up, and, about eight o'clock, unleavened bread, butter, fruits, sweetmeats, curds, milk, &c. are presented to the goddess. At midnight some persons repeat the worship; but in this case the offerings are few, and there are no bloody sacrifices.

After the worship of the day, many rich men engage a number of prostitutes, richly dressed and almost covered with ornaments, to dance and sing before the idol. The songs are exceedingly obscene; the dances highly indecent; and the dress of the dancing women no less so; their clothing being so fine as scarcely to deserve the name of a covering. The tresses of some are thrown loose, hanging down to the waist. During the dances, the doors are shut to keep out the crowd, as well as Europeans, who are carefully excluded. Six, seven, or eight women thus dance together, assisted by music, for about four hours. Rich spectators, when remarkably pleased with a part of the song, throw to the singer as much as four, eight, or sixteen roopees; besides which, those who engage these women make them presents of garments, and of considerable sums of money. The sons of the rich natives are highly pleased with these dances.

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On the second day, the worship and sacrifices are much the same as on the first, except that the bathing of the goddess, called the great suanu, is attended with more ceremonies. In this ceremony the priest first brings some earth said to have been thrown up by the teeth of a wild hog, and, mixing it with water, presents it with prayers to the goddess, to be used as soap. Then, in succession, earth from before the door of the king, or lord of the soil; from before that of a courtezan; from the side of the Ganges; earth raised by ants; and, lastly, earth from any river side, not the Ganges is presented with the same ceremonies. After this, turmeric, fruits, and spices; the water of the cocoa nut, and of the watermelon; the juice of the sugar cane; honey, clarified butter, sour milk, milk, cow's urine, cow-dung, sugar, treacle, and different sorts of oil, are presented in succession, with the necessary formulas. While the officiating Bramhun is going through these ceremonies, he resolves in his mind that he is making these gifts to assist the goddess in bathing. At the close, he presents some water of the Ganges, and after this, the water of four seas; or, if unable to obtain this, the water of the Ganges again, and then the water of some other river. The bathing ceremonies are closed by a present of cloth for the loins. In the evenings, or else in the night, according to the conjunction of the stars, worship is again performed, in which only one bloody sacrifice is offered; and in some cases none. Widows fast on this day, particularly a widow with children; the latter deriving great benefits from the meritorious actions of the mother.

On the third day, the goddess is worshipped only once, but the offerings and sacrifices are many; buffaloes are offered only on this day. A respectable native once told me that he had seen one hundred and eight buffaloes sacrificed by one Hindoo at this festival: the number slain in the whole country must therefore be very great. Formerly some of the Hindoo kings killed a thousand animals on these occasions. The males only are sacrificed: and they are in general young and tame, costing from five to sixteen roopees each. None of the Hindoos eat the sacrificed buffaloes, except the shoemakers. Each animal is bathed before it is slain; after which the officiating bramhun puts red lead on its horns, and, with a red string, ties a piece of wool smeared with red lead on the fore part of the breast: he also puts a piece of cloth covered over with turmeric on his back, and a necklace of vilwu leaves on his neck, repeating prayers during these actions. The ceremony of cutting off the heads of the buffalos, and presenting

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them to the goddess, is similar to those already described respecting the sacrifice of goats and sheep.

After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals are slain, and dance like furies on the spot; after which they go into the street, dancing and singing indecent songs, and visit those houses where images of the goddess have been set up.

At the close of the whole, the officiating bramhun presents a burnt offering, and gives to the goddess a sum of money, commonly about four roopees: some indeed give one hundred, and others as many as a thousand roopees; which they at length return into the hands of the officiating bramhun.

[Such are the gods and the worship paid to them, of the Hindoo Pantheon; and such, to use the language of Dr. Ward, is the deplorable state into which the mind continues to sink, after it has once renounced the doctrine of the unity of God! Neither is the worship paid to these wretched deities of a more pure or dignified character. The Bacchanals of the ancients were not so licentious as the rites of the Hindoo religion. These pages must not, however, be polluted by a recital of the shocking indecencies practised on those occasions. One or two instances more, from other writers, of the cruelties of these eastern modes of conciliating their deities may be noticed; together with some account of the four chief sects, or tribes into which they are divided. Forbes, Mrs. Graham, and other writers, besides Dr. Ward, have described these at some length. From these authors we learn, that the Hindoos have, from all antiquity, been divided into four great tribes, each of which comprehends a variety of inferior casts,

The first, and most noble tribe, are the Bramhuns, who are the priesthood. They are not excluded from government, trade, or agriculture, though they are strictly prohibited from all menial offices. They derive their name from Bramha, who they allegorically say, produced the Brahmins from his head, when he created the world.

The second in order is the Sittri tribe, who, according to their original constitution, ought to be all military men; because Bramha is said to have produced them from his heart, as an emblem of that courage which warriors should possess.

The name of Beise is given to the third tribe. These are for the most part merchants, bankers, and shop keepers, and are said to have sprung from the belly of Bramha, the word Beish signifying a provider or nourisher.

The fourth tribe is that of Sudder, who are menial ser-

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vants, incapable of raising themselves to any superior rank; they are supposed to have sprung from the feet of Bramha.

If any one of the four tribes be excommunicated, he and his posterity are for ever shut out from the society of every person in the nation, excepting that of the Haricasts, who are held in utter detestation by the other tribes, and are employed only in the meanest and vilest offices. This circumstance renders excommunication so dreadful, that any Hindoo will suffer torture, and even death, rather than deviate from one article of his faith.

The devotion of the Hindoos to the Supreme Being, and the inferior deities, consists in a regular attendance at the dowels, or temples, especially at the solemn festivals; in performing particular religious ceremonies in their own houses: in prayers, ablutions, fastings, and penances; but especially in oblations, which consist chiefly of spices, incense, rice, fruits, and flowers; and, although they have been in former times accused of offering human sacrifices, they now, as some assert, very rarely shed even the blood of an animal in their religious services.

Fakeers.—The fakeers, or yogees, of the Senassee tribe, are a set of mendicant philosophers, who travel all over Hindoostan, and live on the charity of the other casts of Hindoos.—They are generally entirely naked, most of them robust, handsome men: they admit proselytes from the other tribes, especially youth of bright parts, and take great pains to instruct them in their mysteries. These Gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples; but they are more like an army marching through a province, than an assembly of saints in procession to a temple; and often lay the countries through which they pass under contribution.

Many yogees, and similar professors, are devotees of the strictest order, carrying their superstition and enthusiasm far beyond any thing we are acquainted with in Europe: even the austerities of La Trappe are light in comparison with the voluntary penances of these philosophers; they reside in holes and caves, or remain under the banian trees near the temple. They imagine the expiation of their own sins, and sometimes those of others, consists in the most rigorous penances and mortifications. Some of them enter into a solemn vow to continue for life in one unvaried posture; others undertake to carry a cumbrous load, or drag a heavy chain;—some crawl on their hands and knees for years, around an extensive empire; and others roll their bodies on the earth,

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from the shores of the Indus to the banks of the Ganges, and in that humiliating posture, collect money to enable them either to build a temple, to dig a well, or to atone for some particular sin. Some swing during their whole life, in this torrid clime before a slow fire ; others suspend themselves, with their head downwards, for a certain time over the fiercest flames.

The engraving exhibits the position of a Hindoo Fakeer who has lived near Calcutta. This man has held his arms upwards till all circulation has ceased ; his nails have grown into long claws, and his arms have withered and become dead and stiff, so that they can not be removed from the position. He sits with his legs crossed and placed under him till they also have become almost useless. In this situation he is brought outdaily and placed on his seat, which is covered with a leopard skin, his back being supported with a cushion, and thus is he exhibited by the side of a public road. The natives crowd round this Fakeer, (or Mendicant Devotee) and thinking him a most holy man and a wonderful favorite of their gods, they respect him with fear and reverence. Some of these Fakeers make vows to continue all their life time in one posture, and keep it effectually. Others never lie down; but continue in a standing posture all their lives, supported only by a stick or rope under their arm pits : some mangle their bodies with scourges and knives. They look upon themselves to have conquered every passion and triumphed over the world. It has been thought that they submitted to these sufferings to obtain the pardon of their sins, but their chief object undoubtedly is to obtain some favour from the gods, and to excite the wonder and veneration of the ignorant Heathen. They hope by these tortures eventually to become great men and Kings upon the earth. They conceive their own merit to be so great that they can compel their gods to grant them their wishes, and the common people are thoroughly persuaded of their virtue and innocence. Still these Fakeers are accused of committing the most enormous crimes in private.

These tortures are sometimes undergone as proxies on behalf of richer persons, the devotee thus lets out his sufferings to hire, in order thereby to procure, as is imagined, some benefit to a richer neighbour who would rather part with his money than his ease.

Other Fanatics.—A set of very extraordinary Hindoo fanatics are to be met with in various parts of the country :—particular villages are appropriated for the ceremony of

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swinging, where the swingers assemble at stated seasons. In the centre of an area, surrounded by numerous spectators, is erected a pole, from twenty to thirty feet in height, on which is placed a long horizontal beam, with a rope run over a pully at the extremity ; to this rope they fix an iron hook, which being drawn through the integuments of the devoted swinger, he is suspended aloft in the air, amidst the acclamations of the multitude ; the longer he is capable of this painful exertion, and the more violently he swings himself round, the greater the merit : from the flesh giving way, the performer sometimes falls from this towering height, and breaks a limb ; if he escapes that accident, from the usual temperance of the Hindoos, the wound soon heals :—this penance is generally voluntary, in performance of a religious vow, or inflicted for the expiation of sins committed, either by himself, or some of his family. It will be seen how exactly this account agrees with the instances before given from Dr. Ward.

The Pooleahs and Pariars.—The degraded Pooleahs are an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state ; while the monkeys are adored as sylvan deities, and in some parts of Malabar, have temples and daily sacrifices. I have often, says Forbes, lamented the treatment of the poor Pooleahs, and the cruel difference made by human laws between them and the pampered Brahmins. Banished from society, they have neither houses nor lands, but retire to solitary places, hide themselves in ditches, and climb into umbrageous trees for shelter ; they are not permitted to breathe the same air with the other castes, nor to travel on a public road : if by accident they should be there, and perceive a Brahmin or Nair at a distance, they must instantly make a loud howling, to warn him from approaching until they have retired, or climbed up the nearest tree. If a Nair accidently meets a Pooleah on the highway, he cuts him down with as little ceremony as others destroy a noxious animal ; even the lowest of other castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villages to exchange baskets, fruit, or such commodities as they may have for a little grain, having called aloud to the peasants, they tell their wants, leave their barter on the ground, and retiring to a distance, trust to the honesty of the villagers, to place a measure of corn equal in value to the barter which the Pooleahs afterwards take away. Constant poverty and accumulated misery have entirely debased the human form,

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and given a squalid and savage appearance to these unhappy beings.

Yet, debased and oppressed as the Pooleahs are, there exists throughout India a caste called Pariars, still more abject and wretched. If a Pooleah, by any accident, touches a Pariar, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between the Pooleahs and Pariars, nor do they eat together, though the only difference in their epicurean banquet is, that the Pooleahs eat of all animal food, except beef, and sometimes of that which dies of itself; the Pariars not only feast upon the dead carcases, but eat beef and carrion of every kind. The Brahmins of Malabar have thought proper to place Christians in the same rank with the Pariars.

Burning of a Widow.—The following account of the burning of a Gentoo woman, on the funeral pile of her deceased husband, is taken from the Voyages of Stavorinus, who was an eye-witness to the ceremony. "We found." says M. Stavorinus, "the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel-leaves. The woman, who was to be the victim, sat upon the couch, with her face turned to that of the deceased. She was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

"The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity of dry straw, or reeds, besmeared with grease: this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered.—A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

"The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favours for them when she joined her husband in the presence of Ram, or their highest god; and above all, that she would salute their deceased friends, whom she might meet in the celestial mansions.

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"In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priests put some parched rice.

"She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the by-standers, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp to each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced with both her arms, a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relation, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch, and set the straw on fire, and in a moment the whole was in a flame. The noise of the drums, and the shouts of the spectators, were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard.

From an official document it appears, that in the year 1815, between 400 and 500 widows, of the province of Bengal, had voluntarily sacrificed themselves on the funeral piles of their husbands; in 1816, upwards of 600; and in 1817, 706.

Burying alive.—The cremation of Hindoo widows with the bodies of their deceased husbands is now no longer doubted; but it is more difficult to believe, that men in the prime of life, and surrounded by every blessing, should voluntarily desire to immolate themselves to their deities, and be buried alive; it is no uncommon sacrifice among the tribe of Gosannees, and other Hindoo devotees. "A short time before I took charge of Dhuboy," says Forbes, "a young man insisted on being interred alive near the temple at the Gate of Diamonds; and soon afterwards another performed the same sacrifice, about half a mile without the English districts, because I refused him permission to do it in his native village; for neither is this self immolation, the cremation of women, nor any other act of suicide allowed within the Company's territories. These solemn sacrifices are always performed in the presence of many witnesses, and during the celebra-

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tion of various religious rites and ceremonies by the Brahmins."

On such a sacrifice being announced, a large crowd assemble; a round pit is dug, of a depth sufficient for a man to stand upright, into which the self-devoted victim descends, and the earth is gradually thrown on, until it entirely covers him. A tomb of solid masonry is immediately erected over his head, and solemn rites and flowery offerings are performed at stated periods, in memory of a saint, who is supposed to have rendered an acceptable sacrifice to the destructive power, or some other deity in the Hindoo mythology.

The practice of destroying infants is very common in India, particularly amongst the inhabitants of Orissa, and of the eastern parts of Bengal, where they frequently offer their children to the goddess Gunga. Mr. Ward relates the following shocking custom as prevalent principally in the northern district of Bengal:—

If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants, or birds of prey; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives it home again, and nurses it; but this seldom happens. The late Mr. Thomas, a missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahatu, near Malda, at the moment a jackal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches, containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places; but it is to be feared, is too common in others.

In the north western parts of Hindoost'hanu, the horrid practice of sacrificing female children as soon as born, has been known from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a Brambun to Dweepusinghu, a raju-pootu king, that his race would lose the sovereignty through one of his female posterity. Another opinion is, that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom; hence persons of high cast, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Punjab, and neighbouring

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districts, to a great extent, a cast of Silkhs, and the raju-poetus, as well as many of the Bramhuns, and other casts, murder their female children as soon as born. Dr. Ward made particular inquiry into the extent of these murders; but as the crime is perpetrated in secret, was not able to procure very exact information. A gentleman, whose information on Indian customs is very correct, informed him that this practice was, if it is not at present, universal among all the raju-poots, who, he supposed, destroy all their daughters; he expressed his fears, that, notwithstanding their promises to the Government of Bombay, made in consequence of the very benevolent exertions of Mr. Duncan, the practice is almost generally continued.

But perhaps the most destructive practice observed by these wretched fanatics, is that of dying under the wheels of Jugnunnat'hu's* car. Dr. Ward observes, that amongst the immense multitudes assembled at the drawing of this car, are numbers afflicted with diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that such persons, after offering up a prayer to the idol, that they may obtain happiness or riches in the next birth, cast themselves under the wheels of the car, and are instantly crushed to death. Great numbers of these cars are to be seen in Bengal; and every year, in some place or other, persons thus destroy themselves. At Jugunnat'hu, in Orissa, several perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self murder, attain to happiness.

We must pass over many other cruel and absurd ceremonies of the Hindoo mythology, or barely mention them:—Human sacrifices; sacrifices of bulls, horses, asses, burnt and bloody sacrifices of various kinds; ridiculous vows, extreme fasting; incessant repetition of the name of some god; hanging lamps in the air; sitting on dead bodies; ceremonies for removing, subduing, and destroying enemies; voluntary suicides, drowning in the Ganges; persons casting themselves from precipices, hanging by hooks fastened in their sides; ascetics suffering themselves to be devoured by wild beasts in the forests; perishing in cold regions, &c. all of which are related with great feeling and minuteness by Dr. Ward, who gives the following calculation relative to the number of Hindoos who annually perish, the victims of a blind and cruel superstition.

*This name is written differently by different writers. The one best known in this country is Juggernaut.

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Widows burnt alive on the funeral pile, in Hindoost'-hanu, - - - - - -	5000
Pilgrims perishing on the roads and at sacred places,*	4000
Persons drowning themselves in the Ganges, or buried or burnt alive - - - - -	500
Children immolated, including the daughters of the raja-pootus - - - - -	500
Sick persons whose death is hastened on the banks of the Ganges† - - - - -	500
Total,	10,500

In addition to what has already been stated relative to the speculative theories of the Hindoo Mythology, we may add some account of their more practical and obvious doctrines.]

* "*Buddruck, in Orissa, May 30th*, 1806. We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain, by the river, near the pilgrims' caravansera at this place, there are more than a hundred skulls. The dogs, jackalls, and vultures seem to live here on human prey.

'*Juggernaut, 14th June.* I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared to the 'valley of Hinnom.' I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place, a little way out of the town, called by the English 'the Golgotha,' where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.

'*Juggernaut. 21st June.* I have beheld another distressing scene this morning at the place of skulls; a poor woman lying dead or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said they 'had no home but where their mother was.' O, there is no pity at Juggernaut! no tenderness of heart in Moloch's kingdom."—*Buchanan's Researches in India.*

A person who has lived several years near the temple of Jugunnat'hu, in Orissa, in a letter to Dr. Ward, says, 'I cannot pronounce on the numbers who actually perish at Jugunnat'hu, and on their way thither; in some years they do not amount to more than two hundred perhaps; but in others they may exceed 2000.'

† A gentleman, whose opinion is of great weight, says, 'I believe this estimate is far below the truth.'

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The preceding summary from page 75, is taken from the account of Dr. Ward and other writers. We now return to our abridgment.

Of the Transmigration of Souls.—After death, the person is conveyed by the messengers of Yumu through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an aerial being or ghost: and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell : this is the doctrine of several Poorunus.—Others maintain that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering ; and then returns to the earth in some bodily form.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation ; especially when either prosperous or adverse circumstances have arisen in a family. When a person in deep sorrow for the loss of a child, is addressed by another on the subject, the former perhaps utters her grief in some such words as these :—'What have I done, that I am thus grievously afflicted ?—When I examine my life from my childhood, I cannot see that I have done any harm. Why then does god thus afflict me ? Why did he give me a child ? Why did he take it away !'—She next vents her grief in a torrent of abuse on Yumu :—'Oh ! Yumu ! What did I do to thee ? I am sure I never injured thee. Thou knowest that I have none else : I am in this world like a blind creature : this child was my staff,—and thou hast taken him away. O thou wicked Yumu ! —I will put a wisp of fire in thy face. I will flog thee with the broom.—My breast is rent with grief.' Another female now joins her, and says, 'Oh ! sister ! What ! is your child gone ? Ah ! Ah ! Ah !—that vile Yumu—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine ; but he has left you one.—Ah ! if I were stone, I should split into pieces ; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain ? I am not singular ; every one's house is plundered.' Another person now comes in, and says, 'Why do you blame Yumu ? What fault has he done ? In former births you must have committed many crimes ; otherwise I cannot see why you should suffer in this dreadful manner ; you have done nothing but works of merit in this birth. You must have injured some one's child in a former birth, and now yours is taken from you. Yumu has done nothing wrong. He is justice itself. He never errs.

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Nor ought you to think it extraordinary that a person dies.—It is more extraordinary that a person desires to live. If you confine a bird in a cage, though you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart; this desire of life is more wonderful than death itself. When the soul has taken its flight, then, why should you think it such an extraordinary thing? You are suffering for the sins of many former births; which sins, like a shadow will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man suffers, while a wicked man is raised to the pinnacle of prosperity? If men suffered only for the sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim:—'Ah! how many sins must that creature have committed in a former birth! They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say, 'True thou art born a dog, but some good works have made thy fate tolerable.'

Judgment of Men after death.—At the extremity of the earth southwards, floating on the waters, is Sungyumunee, the residence of Yumu, the judge of the dead, and of his recorder Chitru-gooptu, and his messengers. Yumu has four arms, is of a dark colour, with his eyes like the petal of the water lily: in his hands he holds a shell, a discus, a club, and a lotus; he rides on Gurooru; wears a golden poita, and pearl ear-rings; and has a crown on his head, and a garland of flowers round his neck. Chitru-gooptu, the recorder, and Yumu's attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yumu's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gundhurvus, &c. are heard chanting the praises of other gods; in others, showers of flowers are falling from heaven; in other parts are houses containing cooling water, and excellent food; pools of water covered with nymphœas: and trees, affording fragrance by their blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them; or in palanqueens or chariots, fanned with the chamuras of the gods: while the devurshees

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are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illume the ten quarters of the world.

Yumu receives the good with much affection, and, feasting them with excellent food, thus addresses them :—' Ye are truly meritorious in your deeds ; ye are wise : by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions, he is my father, brother and friend.'

The wicked have 688,000 miles to travel to the palace of Yumu, to receive judgment. In some places they pass over a pavement of fire ; in others the earth in which their feet sink is burning hot ; or they pass over burning sands, or over stones with sharp edges, or burning hot ; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones fall upon them ; burning winds scorch their bodies ; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed ; sometimes the road is filled with thick darkness ; at other times they pass through the branches of trees, the leaves of which are full of thorns ; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes ; they meet tygers, jackals, rhinoceroses, elephants, terrible giants, &c. ; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked ; their hair is in disorder ; their throat, lips, &c. are parched ; they are covered with blood, or dirt ; some wail and shriek as they pass along ; others are weeping ; others have horror depicted on their countenances : some are dragged along by leathern thongs tied round their necks, waists, or hands ; others by cords passed through holes bored in their noses ; others by the hair, the ears, the neck, or the heels ; and others are carried, having their heads and legs tied together. On arriving at the palace, they behold Yumu clothed with terror, two hundred and forty miles in height ; his eyes distended like a lake of water ; of a purple colour, with rays of glory issuing from his body ; his voice is loud as the thunders at the dissolution of the universe ; the hairs of his body are each as long as a palm tree ; a flame of fire proceeds from his mouth ; the noise of the drawing of his breath is greater than the roaring of a tempest ; his teeth are exceedingly long, and his nails like the fan for winnowing corn. In his right hand he holds an iron club ; his garment is an animal's skin ; and he rides on a terrific buffalo. Chitru-goop-

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tu also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yumu orders the criminals into his presence, and thus addresses them :—' Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked ? Knowing this, have you lived in sin ? have you never heard that there were different hells for the punishment of the wicked ? Have you never given your minds to religion ? To-day, with your own eyes, you shall see the punishment of the wicked.— From yoogu to yoogu stay in these hells ;—You have pleased yourselves in sinful practices ; endure now the torments due to these sins. What will weeping avail ? Yumu next directs Chitru-gooptu to examine into the offences of the criminals, who now demand the names of the witnesses : let such, say they, appear, and give their evidence in our presence. Yumu smiling, though full of rage, commands Sooryu (1), Chundru (2), Puvunu (3), Ugnee (4), Akashu (5), Prit'hivee (6), Vuroonu (7), Tit'hee (8), Didu, (9), Ratree (10), Pratu-kulu (11), Sundhya-kalu (12), and Dhurma (13), to appear against the prisoners, who, hearing the evidence, are struck dumb, and remain trembling and stupified with fear. Yumu, then gnashing his teeth, beats the prisoners with his iron club till they roar with anguish ; after which he drives them to different hells.

Of future happiness.—The shastrus teach that there are four kinds of happiness after death : 1. That possessed in the heavens of the gods ;—2. That when the person is deified ; —3. That which arises from dwelling in the presence of the gods ;—and, 4. In absorption. In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works ; the last by divine wisdom.

The descriptions which the Pooranus give of the heavens of the gods are truly in the eastern style ; all things, even the beds of the gods are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired men : like the paradise of Mahomet, they are houses of ill fame, rather than places of rewards for ' the pure in heart.' Here the vicious

(1) The Sun. (2) The Moon. (3) Wind.
(4) Fire. (5) Æther. (6) Earth. (7) Water.
(8) a lunar day. (9) Day. (10) Night. (11) Morning.
(12) Evening. (13) A representative of Yumu.

All the elements, and the divisions of time, are thus called upon to witness against the prisoner.

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passions are personified, or rather deified :—The quarrels and licentious intrigues of the gods fill these places with perpetual uproar ; while their importunities are described with the same literality and gross detail, as similar things are talked of among these idolaters on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples ; but the serious inquirer after truth will be struck with this additional proof that the Christian religion is 'worthy of all acceptation.'

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness ; one Hindoo travels to the south, another to the north, to obtain some salvation-giving charms : but, after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven. As a person's continuance in heaven depends on the quantity of his merit, this may be another reason why a Hindoo performs so many different works to obtain the same thing.

Of future punishment.—The Shree-bhaguvutu contains the following account of the punishment endured in different hells :—The persons guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisru, and continually famished and beaten. He who defrauds others, is to be cast into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animal Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the vedu and Bramhuns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The Bramhuns, Bramhunee, Brumhucharee, voishyu, a king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud, with his head downwards. He who kills a man, and offers him to the gods ; and he who devours any animal, without having slain it in sacrifice, are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another

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cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramhun who commits adultery with the wife of a bramhun, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False witnesses are to be cast from rocks 800 miles high.

The number of Hindoo Mendicants is said to be very great. The regular sects are only three already noticed; but there are some who are a kind of irregular tribes or casts, as the Bouddhus, the Joinus, the Shikhs, and the followers of Cheitunyu, &c. The religious notions of all these sects, are, in substance, the same—one great mass of idolatry and mysticism. The object of worship is the same throughout India, Tartary, China, Japan, the Burman Empire, Siam, and the Indian Isles, with only some unimportant variations in the forms. Some of the Hindoo sects, however, have a few doctrines peculiar to themselves.

The following is an Analysis of all the Hindoo sects extracted from the Vidwunmodu-Turunginse, a work by Chirunjeevu :—

This work begins with the following invocation to Doorga : —'May she who removes the darkness of the mind, who is revealed from everlasting, who, though invisible, exists on the earth, who enlightens the ignorant, whose forehead is adorned with the crescent, the fixed rays of whose body resemble the lightning, whose body is like the clouds—descend into my mind.'

Then follows an account of the author's family; after which the author introduces the reader to the court of Dukshu, king of Gouru, where the priest of the king, and a number of learned men, are assembled in the presence of the monarch.

In the first place, the master of the ceremonies announces to the monarch the approach of a Voishnuvu, in the following words: 'May it please your majesty, the person now approaching wears the mark of his sect, extending from the tip of his nose to the centre of his head; has the representations of the weapons of Vishnoo impressed on his body; is clothed in yellow garments, and wears a necklace of toolusee beads: he has purified his body by bathing, &c. and repeats the name Huree, Huree, as he comes.' The Voishnuvu now approaches the king, and says, 'May Vishnoo enter thy mind;—he on whom Shivu and all the gods, sitting as yogees, medi-

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tate; he who dwells in Voikoont'hu; he who fills the universe, but remains invisible; and whose body resembles that of Brumha.'—Saying this he takes his seat in the assembly.

The master of the ceremonies, seeing a Shoivu approaching mentions him to the king in these words:—'The excellent person who is now coming, has his hair bound up as a turban round his head; is girt round the waist with a tiger's skin; is covered with ashes; and his head, neck, and arms, are surrounded with roodrakshu bead-rolls. The Shoivu, entering the presence of the king, pronounces the following blessing:—'May Shunkuru, who instructs the world; whose praises are celebrated in the vedus, tuntrus, and the pooranus; who is the object of meditation to the yogee; who directs the gods in the work of creation; who, though invisible, for the preservation of the world becomes visible; who meditates on his own qualities—may he preserve thee.' After which, he takes his place in the assembly.

The pundit next announces a Shaktu, thus:—'He who now approaches, comes like the full moon, with a java flower in the air, a garland of mullika flowers encircling his neck; a crescent, the mark of his sect, on his forehead; he comes meditating on Doorga.' The shaktu then addresses the king:—'May she, on whom Huree, Huru, and Brumha depend in the work of preservation, destruction, and creation; she who destroys the fear of future birth; who saves the three worlds; who destroys the enemies, and fulfils the desires of her disciples—may this goddess preserve thee.' After this, he sits down.

The same person next announces a Huree-Hura-dwoituvadee:—He who now advances, is adorned with a toolusee necklace, is covered with ashes, meditates on Huree-Huru, and invites others, for the sake of their salvation, to become the disciples of this god.' He thus blesses the king:—'May both Shunkuru and Vishnoo dwell in their heart, the half of whom is engaged in the devotions of a yogee, and near the other half sits Lukshmee; he who encircles himself with Ununtu, (the king of serpents,) who rides on Gurooru—may he, entering thy mind, preserve thee.' Saying this he sits down.

A Noiyayiku and a Voisheshiku, come hand in hand, and are thus announced—'These come viewing the assembly with the utmost contempt, the goddess of learning dancing on their tongues.' They then salute the king:—'May God preserve thee; he who, taking the forms of Brumha, Vishnoo, and Shivu, creates, preserves, and destroys the world; he

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who influences all to good and evil; he whose will, whose work, and whose wisdom, are irresistible; he who exists as separate from animal life, and who is fulness itself.'

The next person introduced is a Meemangsuku, who is thus described :—' This man approaches with the marks of vows and of a sacrificer upon him, teaching his disciples the forms of religion.' He thus blesses the monarch ;—' May your Majesty always be engaged in religious services, which raised Indru to his throne, Sooryu to be monarch over the hosts of heaven; and the merit of which indeed, descending to thee from a former birth, has now raised thee to a kingly throne.' Having pronounced this blessing, he sits down.

The master of the ceremonies next introduces a Vedantee thus :—' This person comes as one who has renounced all pleasure; his apparel is painted with earth from the mountains, and in his hand he holds a dundee's staff; having ascended the vessel which is to carry him across the ocean of this world, he approaches as though he were coming to preserve from destruction this whole assembly." Addressing the king, the Vedantee says, ' May the glorious Being, who is wisdom and joy, who is omnipresent, the only one, the everlasting, who is free from passion, in whom the universe exists as a shadow of the sun in the water, may he give thee the knowledge, that thou art the same with him.' Having said this, he sits down.

The next persons announced, are followers of the Sankhyu, and another of the Patunjulu school. They are thus described :—' These come with bodies bulky towards the head, and lean at the extremities; professing similar sentiments, and meditating on realities. Being introduced, he of the Sankhyu sect thus addresses the monarch :—' May nature, (unaffected by spirit, as the water-lily by the water,) by whom, beginning with greatness, the universe was made, prosper thee.' The Patunjula thus blesses the king :—' May the king pursue pleasure communicated by the vein through which the soul of the yogee, ascended to the *bisilar suture*, from the body, and obtains final deliverance.' He then sits down.

A Pouraniku next approaches, and is thus described :—' Here comes a person full of words, with a mind fixed on God, instructing others in religious duty.' He thus addresses the king :—' May Narayunu preserve thee; he who in the form of a fish brought up the vedus: who in that of a boar, saved the earth; in that of a tortoise supports the universe; in that of a lion destroyed a giant; in that of a dwarf, carried

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Vamunu down to Patalu ; in that of Purushoo-Ramu, destroyed the kshutrias ; in the form of Ramu, destroyed Ravunu ; in that of Bulu-Ramu, called Rohinee mother ; in that of Booddhu, declared the slaughter of animals in sacrifice to be unlawful ; and who, in that of Kulkee, at the end of the iron age, will destroy the wicked, and restore the golden age.' He then takes his place in the assembly.

A Jyotishu next approaches the assembly, and is thus announced :—' Here comes a person acquainted with the fates of men ; who can declare things past, present, and to come ; and who meditates on the nine planets.' Addressing the king, he says, ' May Sooryu make thee glorious like himself ; may Chundru make thee a dispenser of joy like himself ; may Mungulu bestow a blessing on thee ; may Booddhu give thee wisdom ; may Vrihusputee endow thee with learning : may Sookru give thee a knowledge of verse ; May Shunee destroy thy incapacity ; may Rahoo remove the wickedness of thy heart ; may Ketoo erect for thee the standard of victory.' He then takes his seat.

Next a professor of the Ayoor-vedu draws near, who is thus described :—' Behold a voidyu ; who by his medical knowledge removes the miseries of mankind ; who gives joy to a patient, as the full moon to the spectators ; he comes as the afflictor of affliction.' He thus blesses the king :—' May the king possess faith in the virtue of medicine, which renders the person emaciated by disease beautiful as a heavenly courtezan.' He sits down.

The next person introduced is a grammarian, who is mentioned as repeating the Kalapu, (a grammar ;) and is announced as the very image of Muha-devu, an incarnation of Ununtu. He thus blesses the king :—' May thy glory, O king, be published through the world ; be thou the helper of all ; sitting on a firm seat, practice religion ; compose differences.' He then retires to the circle, and sits amongst the learned men.

An Unkularu professor now appears, and is thus introduced : ' Here comes a man forming prose and verse with great ingenuity, causing his words to dance as he walks.' He thus blesses the king :—' Mayest thou spend thy days in the joy arising from pleasant conversation ; conversation embracing amorous, heroic, tender, ludicrous, disgusting, wonderful, terrific, and wrathful subjects.' He also takes his place.

An atheist approaches next, and is thus announced ;—' Afraid of destroying life, here comes one who sweeps the ground on which he treads ; and who has plucked off the hair from his head.' He thus blesses the king :—' Mayest thou

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never be drawn aside by the words of deceivers, who worship the gods, and excite to religious ceremonies by the hopes of future rewards; who promise heaven to the sacrificers of animals; who talk of objects invisible.'

Hearing these words of the atheist, all the assembly rise up, saying, 'Oh! thou wicked one!—Who art thou?——Whence comest thou?'

The unbeliever replies:—'I am the sinner; ye are the holy; ye who fruitlessly destroy the lives of sentient beings!'

The Meemangsuku replies:—'The animals which I destroy in sacrifice obtain heaven; the gods are pleased with sacrifices; the sacrificer likewise obtains his desire: that destruction of life therefore which is commanded by the shastrus, is not criminal.'

Unbeliever. Shocking! What words are these! Where is heaven? Where are the gods? Where are your pleasures and sorrows after death?

M. Dost thou vilify the doctrines of the vedus and pooranus?

Unbeliever. Shall we believe the words of the deceitful vedus and pooranus, which tell us of things which no eye has ever seen?

M. If there be neither works of merit nor demerit, how is the existence of happiness and misery to be accounted for?

Unbeliever. Where are thy works? Who has seen them, or imitated them? And if thou sayest, 'My sorrow or joy is the fruit of actions done in former birth,' I affirm, that such births never existed; and that as it respects joy and sorrow, they depart and return like the streams of a river. It is true, however, that the world is deceitful.

Vedantiku. Oh! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly; but then thou oughtest to acknowledge that there is one everlasting and true God: for if there be no truth, there can be no falsehood wearing the appearance of truth.

Unbeliever. Well, thy opinions resemble mine; but who is that Brumhu of whom thou speakest?

V. He remains in a state of inactivity; is invisible; destitute of qualities; omnipresent; glorious; the ever-blessed; indescribable, and unsearchable.

Unbeliever. If, as thou confessest, the world is false, what necessity for Brumhu, a God invisible and inactive? Where is the utility of such a being?

The vedantee, hearing this, remained silent. Perceiving the vedantee's silence, the whole assembly directed its at-

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tention to the Noiyayiku pundit, who filled with pride, thus began :—' What sayest thou ? Why wilt thou attack others, when thou hast no system of thy own ? People laugh at the man who without perceiving his own error, charges with error the opinions of others : he is like the blind man who reproves another on acccount of the speck in his eyes.'

Unbeliever. This man appears to be ingenious at objections : however, hear me. The Madyumiku philosopher says, that at the dissolution of the universe only vacuum remains ; the Yogacharu contends, that two ideas cannot exist at once in the mind, the first being destroyed by the second ; the Soutrantiku says, that ideas are the images of things ; the Voivashiku, that all material things are frail ; the Digumvurus affirm, that the soul is commensurate with the body ; the Charvvakus, that man is composed only of body. I have described the opinions of these six sects, which are all thus summed up :—there is no heaven, no transmigration, no hell, no works of merit or demerit, no governor of the world, no creator, no preserver, no destroyer ; no legitimate evidence of the truth of things but that of the senses ; after death, there is neither joy nor sorrow. All these errors (of the popular belief) arise out of the ignorance of men. Forbearing to destroy animal life is the most excellent of virtues.—Sin and pain are synonymous ; mooktee, or deliverance, is nothing more than being independent of others ; heaven consists in bodily comforts in this life ; a religious teacher is therefore unnecessary.

The Noiyayiku (laughing) replies, if no evidence but that of the senses is to be regarded, why, when you are from home, does not your wife deem herself a widow ?

Unbeliever. We know that we shall never see the dead again ; for we see the lifeless body : but we have hope of seeing a person return from a foreign country.

N. Be it so, but the fact is placed in a state of uncertainty, and why do you not pronounce upon his death ?

Unbeliever. I can be assured of his existence by a written communication from him.

N. Well, then the evidence arising from inference and from sound is admitted : and indeed if the evidence of words be not regarded, all human intercourse is at an end, and men must preserve perpetual silence. But though thou rejectest the evidence of speech, thou art pleased with excellent words, and displeased with evil speech.

The unbeliever was put to silence for a short time by these observations ; at length he said, Well, I admit, for ar-

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gument's sake, that we must receive the evidence arising from inference and from sound :—but why must we admit the existence of a God ?

N. From the works of creation we are constrained to infer that God exists. If you say there is no God, from whence arose creation ?

Unbeliever. Why art thou concerned about finding a creator for the world ? Does not a father beget a son, and an artificer, according to his ability, produce every kind of utensil ?

N. True, we see every thing produced by human ingenuity ; but how do the trees grow in a forest, where no human footsteps can be traced ?

Unbeliever. The trees of the forest spring from themselves, as insects from a hot-bed.

N. Then the child may be born without a father.

Unbeliever. Some animals are born by the union of the sexes, as men, beasts, birds, &c. Other things are produced by the union of seeds with water, or with the earth, as trees, &c. Seeds fall from the trees, and mixing with the earth, receive rain from the clouds, and vegetate. Thus nature, in various ways gives existence to her different productions.

N. True, I see you ascribe to nature the origin of things ; but as there is a necessity for the trees of a garden to receive water by the hands of a gardener, so the trees of a forest, I see, are dependant on the agency of the clouds. But I wish to know what you mean by nature ; is it something inherent in living substances, or distinct from them ? If you say it is inherent, then it will appear that substances can form themselves ; if you affirm that it is distinct, you contradict your own principles, for you maintain that nothing exists distinct from matter : or if you say, that there is something besides matter, which is capable of all things, then know that this is what we call God. Therefore you cannot maintain that there is any thing distinct from the body.

Unbeliever. You affirm, then, that there is one God, who is from and to everlasting, separate from matter, almighty, the creator of all. I affirm that nature is almighty, infinite, and separate from matter.

The Voiyayiku. Excellent ! excellent ! You make an endless number of works, and the creators numberless. I affirm that numberless works have one creator. I leave you (unbeliever) to judge which is the most excellent of these opinions. To express your opinion requires as many letters as to express mine ; you call the creator nature, and I call him God : what do you gain then in rejecting a God ?

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Unbeliever. (A little abashed.) Well, for the sake of the argument, I acknowledge that there is a God; but why is he to be eternal?

The Noiyayiku. If he be not eternal, then he must have a creator and a destroyer. If you deny his eternity, then I ask, who is his creator and destroyer?—and thus, without end, some being, who is from everlasting, must be sought: or you must fix on some one having this property, and then he shall become God. [Hearing this, the unbeliever remained silent, and the Noiyayiku continued:]—God, laying hold of religion and irreligion, created the world: seeing happiness and misery in the world, we form this opinion. *If* there be neither heaven nor hell, why do you go to the temples to worship: and why sweep the road, lest you should injure living creatures? If there is nothing to be desired or feared, there can be neither desire nor fear; yet we see that desire and fear have a great power over men: therefore we conclude, that in the future state there is a heaven and a hell. You must also admit, that the soul at death assumes another body, in order to partake of the joys or sorrows of this future state, since the animal soul without a body is incapable of suffering; for the same reason, it must also be admitted, that the soul migrates through various bodies. Further, what is thus made evident by inference, is agreeable to the divine writings, and to all that has been written by those whose opinions agree with the vedus; the truth of the shastrus is confirmed by the correctness of their astronomical calculations. [The Boudhu, involved in incorrect judgment, and ignorance of God, was overcome, and] The Noiyayiku thus triumphed, 'The existence of God is proved! He is lord of all; he presides over the work of creation, preservation, and destruction; he is everlasting;—he is all-wise; he is the author of salvation. Through his compassion, these proofs of his existence and authority have been established.'

To this interesting and authentic account of the Hindoos, by the Rev. Dr. Ward, we subjoin, from an intelligent writer, the following account of their most sacred books.

Of the Vedas.—Mrs. Graham, in her interesting work on India, has given the following account of the Vedas, the books of the Hindoos:—

Of all the writings left by the sages, the Vedas are the most interesting. Their existence was long doubted by the learned in Europe, perhaps owing in some degree to the unwillingness of the Brahmins to impart them to strangers. But early in the seventeenth century, they had been partly trans-

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lated for the use of the accomplished prince Cara Shekeh, into the Persian language, and considerable portions had been rendered into the Hindoo tongue. At length several English gentlemen, among whom the most distinguished was Sir William Jones, procured copies of valuable portions of the originals; but it is to Mr. Colebrooke, that we are indebted for the most complete accounts of these ancient writings.

Some persons have hastily pronounced the Vedas to be modern forgeries; but Mr. Colebrook has brought forward the most convincing arguments, corroborated by various proofs that, notwithstanding the possible inaccuracy of a few passages, the great body of the Vedas as now received, consists of the same compositions, which under the title of Vedas, have been revered by the Hindoos for hundreds, if not thousands of years.

These Vedas are four in number; the Rigveda, the Vajurveda, the Samaveda, and At'harva Veda; and some writers reckon the books It'hasa and the Puranas as a fifth or supplemental Veda. By the age of the Vedas is not meant the period at which they were actually composed, but that in which they were collected and arranged by the sage Dwapayana, surnamed Vyasu, or the Compiler, or about fourteen centuries before the Christian era, and nine hundred years before Pisistratus performed the same office for the works of Homer, in danger of being lost, owing to the practice of the public rehearsers, who only declaimed detached passages and episodes.

The At'herban, or more properly At'herva Veda, is supposed to be more modern than the other three books, and indeed to be a compilation from them. The antiquity also of many of the puranas is questioned, but their real author and precise date is of little consequence; since the fact of their being really the sacred books of India is acknowledged.

The Vedas consist of a compilation of prayers of muntras and hymns, the complete collection of which is called Sanhita, and of precepts and maxims called Crahmana. The theology of Indian scripture, including the argumentative part or Yedanta, is contained in tracts called Upinishads; and to each Veda a treatise called Jyotish, is annexed, explaining the adjustment of the calendar for religious purposes.

The Rigveda contains chiefly encomiastic muntras, and its name is derived from the verb Rich, to land; these prayers are mostly in verse, and, together with similar passages in any other veda, are called Rich, the authors of these hymns are

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various, some of them being ascribed to different deities, male and female, others to kings and princes, or to sages and holy men.

The name of the Vajurveda signifies that it concerns oblations and sacrifices. Soon after it was compiled by Vyasa, it became polluted, and a new revelation called the White Vajush was granted to Vajuyawalkya, while the remains of the former Yajush is distinguished by the title of the Black Yajurveda. Some of the prayers called Rich are included in this Veda, but its own peculiar muntras are in prose.

A peculiar degree of holiness is attributed to the Samaveda, as its name signifies that which destroys sin. Its texts are usually chanted, and I have occasionally been delighted with the solemn tones issuing from the domes of the native temples at sunset, before the moment for the ceremonial ablutions had arrived.

The last, or At'harvan Veda, is chiefly used at rites for conciliating the deities, or for drawing down curses on enemies, and contains some prayers used at lustrations.

The better notions of the Vedas, and particularly those of the Aitareya Aranyaca are professedly the fundamental doctrines of the philosophers of the Vedanta sect, whose speculations appear to coincide nearly with those of Berkeley, and perhaps of Plato. The Sastra, which contains the doctrines of the Vedantas, is ascribed to Vyasu, and the commentator is Saucara, who explains and enlarges the very ancient and almost obsolete texts of this author. The opinions of this school concerning matter are, that it has no existence independent on mental perceptions, and consequently that existence and perceptibility are controvertible terms. That external appearances and sensations are illusory, and would vanish into nothing, if the divine energy, which alone sustains them, were suspended but for a moment.

Specimens of Hymns from the samu-vedu.—" Possessed of innumerable heads, innumerable eyes, innumerable feet, Brumhu fills the heavens and the earth ; he is whatever was, whatever will be ; he is separate from all ; in this separate state he exists in a three-fold form above the universe, the fourth part is transfused through the world : he is therefore called the Great Being ; his command is as the water of life ; from him proceeded the Viratu-poorushu ; he is the source of universal motion ; he is not separate from the universe ; he is the light of the moon, of the sun, of the fire, of the lightning, and of all that shines ; the vedu is the breath of his nostrils ; the primary elements are his sight ; the agitation of hu-

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man affairs is his laughter; his sleep, is the destruction of the universe; in different forms he cherishes the creatures, as, in the form of fire, he digests their food; in the form of air, he preserves them in existence; in the form of water, he satisfies them; in the form of the sun, he assists them in the affairs of life, and in that of the moon, he refreshes them with sleep; the progression of time, forms his footsteps; all the gods are to him as sparks from fire. In the form of fire, he cherishes the gods;—therefore I bow to Him, who is the universe; to the gods who dwell in heaven, I bow; to the gods who dwell in space, I bow; to the gods on earth, I bow; to the regent of waters, I bow; to the gods who guard the regions, I bow."

"Brumhu is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he, without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultivator, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is afar off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person; he whose face is turned from him, is a blasphemer."

It appears, that when the Hindoos chant these hymns, the sounds are modified by peculiar rules of prosody, which may properly be called the melody or tune in which they are chanted.

Specimen of the Prayers of the vedu.—"O Ugnee, come and eat; sit on this kooshu seat; I invite thee to feed on clarified butter, that thou mayest invite and entertain the gods; thou art adored by all the gods. The gods have placed thee on earth to cherish all. O Ugnee, thou who dwellest in the mind, as well as in all places, thou knowest all creatures; make known

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my desires to God, that my sacrifice may be accepted, and that I may be honoured among men. He has no enemies, who praises Ugnee, and who presents offerings to him in the sacrifice, while the flame, unmixed with smoke, burns bright, and surrounds the altar from the south. Like a guest, Ugnee is welcome among men. He is applauded as an excellent charioteer, or as a swift messenger; to know him is the object of desire. He is the most excellent of all the gods; the Great Lord of earth; he makes known the good and evil belonging to all. O Ugnee, satisfy, as Chundru by his welcome beams; preserve us from our enemies; come before us; deliver from all fear of future birth."

"O Ushwinee-koomaru! we request your presence. The juice of the somu is prepared in one place, on the seat of the kooshu, for you both. Come, and receive all this somu.—What do you resemble? you are the destroyers of enemies; the removers of disease: the lovers of truth. As the giants make their enemies, so make our enemies weep."

Their notions concerning the human soul approach nearly to the Pantheism of some other philosophical sects, and may be understood from the following text. "That spirit from which these created beings proceed; through which, having proceeded from it, they live; toward which they read, and in which they are ultimately absorbed, that spirit study to know; that spirit is the great one."

The oldest philosopical sect in India appears, however, to have been that of the followers of Copilla, inventor of the Sanc'hya or numeral philosophy, which Sir William Jones thought resembled the metaphysics of Pythagoras, who is said indeed to have travelled into India in search of knowledge, and who might possibly have adopted the tenets of the Brahmins his instructors. Next to the Sanc'hya, Gotama, and Canada invented the Nyaya or logical philosophy, admitting the actual existence of material substance in the popular sense of the word matter, and comprising a body of dialectics, with an artificial method of reasoning, with distinct names for the three parts of a proposition, and even for those of a regular syllogism.

The philosophy of the Bauddiha and Jaina religious sects, is branded with the name of atheism by the orthodox Brahmins, who assert that they deny the existence of spirit independent of matter, and consequently that of the supreme intelligence. But we may doubt, how far the assertions of enemies and rivals are entitled to belief or regard.

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CHAPTER II.

A VIEW OF THE

RELIGION AND CEREMONIES

OF OTHER PAGAN NATIONS.

SECTION I.

THE RELIGION OF CHINA.

It has already been intimated, that the object of worship is the same, essentially, in China, India, and some other eastern countries. But the idolatry of China would seem not to be of such a gross and mysterious character as that of the Hindoos.

Confucius, the Apostle of the Chinese, taught a simple and excellent doctrine of moral philosophy; but, though the Chinese still hold his memory in great veneration, and affect to be guided by his precepts, they have greatly departed from his practice, and the pure laws he laid down for their conduct in life.

This great and good man was contemporary with Pythagoras, and a little before Socrates. He was but three years old when he lost his father Tcho leang he, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the 27th emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived 21 years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties, almost from his infancy. He took no delight in playing, running about, and such amusements as were proper for his age; he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But what distinguished him most, was his unexampled and exalted

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piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, a most holy man; and it was observable, that he never ate any thing, but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven. One day, while he was a child, he heard his grand-father fetch a deep sigh; and going up to him with many bowings and much reverence, "May I presume," said he, "without losing the respect I owe you, to inquire into the occasion of your grief? perhaps you fear that your posterity should degenerate from your virtue, and dishonour you by their vices." "What put this thought into your head, said Coum-tse to him, and where have you learnt to speak after this manner?" "From yourself," replied Confucius: "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name." After his grandfather's death, he applied himself to Tcem-se, a celebrated doctor of his time; and under the direction of so great a master, soon made a surprising progress in antiquities, which he considered as the source from whence all general knowledge was to be drawn. This love for the ancients very nearly cost him his life, when he was not more than 16 years of age. Falling into discourse, one day, about the Chinese books, with a person of high quality, who thought them obscure, and not worth the pains of searching into, "the books you despise," said Confucius, "are full of profound knowledge, which is not to be attained but by the wise and learned; and the people would think cheaply of them, could they comprehend them of themselves. This subordination of spirits, by which the ignorant are dependant upon the knowing, is very useful, and even necessary in society. Were all families equally rich and powerful, there could not subsist any form of government: but there would happen a yet stranger disorder, if mankind were all equally knowing: every one would be for governing, and none would think themselves obliged to obey. Some time ago," added Confucius, "an ordinary fellow made the same observation to me about the books as you have done. and, from such a one indeed, nothing better could be expected: but I wonder that you, a doctor, should thus be found speaking like one of the lowest of the people."

At the age of 19 years, he took a wife, who brought him a son, called Pe yu. This son died at 50, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself entirely to the study of wisdom, and by his

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merit arrived at the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature.

It seems, however, that he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the empire. At the age of 23, when he had gained a considerable knowledge of antiquities, and acquainted himself with the laws and customs of his country he began to project a scheme for a general reformation. All the petty kingdoms of the empire now depended upon the emperor; but every province was a distinct kingdom; which had its particular laws, and was governed by a prince of its own. Hence it often happened that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance; but especially at this time, when luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

Confucius, wisely persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy reigned amongst them, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues; to inspire a contempt of riches and outward pomp, to excite to magnanimity, and a greatness of soul, which should make men incapable of dissimulation and insincerity; and used all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as universally beloved. His extensive knowledge and great wisdom soon made him known: his integrity and the splendour of his virtues made him beloved. Kings were governed by his counsels, and the people reverenced him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind; for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candour amongst the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established

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every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

The neighbouring princes began to be jealous. They easily perceived, that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful. Alarmed at this, the king of Tsi assembled his ministers to consider of methods which might put a stop to the career of this new government; and, after some deliberation, the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were perfectly mistresses of all those charms and accomplishments which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shows, &c. and the court was entirely involved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it by advising the refusal of the present; and he now laboured to take off the delusion they were fallen into, and to bring them back to reason and their duty. But all his endeavours proved ineffectual: there was nothing to be done: the severity of the philosopher, was obliged to give way to the overbearing fashion of the court. Upon which he immediately quitted his employment, exiling himself at the same time from his native country to try if he could find in other kingdoms, minds and dispositions more fit to relish and pursue his maxims.

He passed through the kingdoms of Tsi, Guci, and Tson, but met with insurmountable difficulties every where. He had the misfortune to live in times when rebellion, wars and tumults raged through the empire. Men had no time to listen to his philosophy. They had even less inclination to do it; for they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life; to which may be added, that his neglect of his own interests had reduced him to the extremest poverty. Some philosophers among his contemporaries were so affected with this terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But 'I am a man,' said Confucius, 'and can-

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Chinese Worship at the Image of Confucius. p. 105.

The Chinese offering perfumes, &c. to their Deity. p. 113.

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not exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue; for in virtue are all things, and, if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature," he added, "came to us from heaven pure and perfect; but in process of time, ignorance, the passions, and evil examples corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must reascend to that point from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct; for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about, and do what good he could among the people, and among mankind in general.

He is said to have had at least 3000 disciples; 72 of whom were distinguished above the rest by their superior attainments, and 10 above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses. The study of the third class was, to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour. The last class was concerned in delivering the principles of morality in a concise and polished style to the people. These 10 chosen disciples were, as it were, the flower of Confucius' school.

He sent 600 of his disciples into different parts of the empire, to reform the manners of the people; and, not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest parts of the world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than a man who had no light but what the law of nature afforded him: and, as an evidence of his sincerity, he taught as forcibly by example as by precept. In

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short, his gravity and sobriety, his rigorous abstinence, his contempt of riches, and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and, above all, that modesty and humility which are not to be found among the Grecian sages. He is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain," said he, "is fallen, the high machine is demolished, and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise was entirely overthrown. He began to languish from that time; and the 7th day before his death, he said, "The kings reject my maxims; and since I am no longer useful on the earth, I may as well leave it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in his 73d year. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The Tien is not satisfied with me," cried he, "since it has taken away my Confucius." Confucius was lamented by the whole empire, which from that very moment began to honour him as a saint; and established such a veneration for his memory, as will probably last for ever in those parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, "To the great master." "To the head doctor." "To the saint." "To the teacher of emperors and kings." They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since inclosed it with walls, which look like a small city to this day.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy; but composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honour about them. He ingenuously confessed, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collect it from those wise translators Yao and Chun, who lived 1500 years before him. These books are held in the highest esteem and veneration, because they contain all that he had collected relating to the ancient

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laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books, for so it seems they are called, is four. The first is entitled, "Ta Hio, the Grand Science, or the School of the Adults." It is this that beginners ought to study first, because it is, as it were, the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. The author calls this book "Ta Hio, or the Grand Science," because it was chiefly designed for princes and grandees, who ought to govern their people wisely. "The whole science of princes," says Confucius, "consists in cultivating and perfecting the reasonable nature they have received from Tien, and in restoring that light and primitive clearness of judgment, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour for the perfection of others. "To succeed then," says he, we should begin within ourselves: and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil; to determine the will towards a love of this good, and hatred of this evil; to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be then less difficulty in renewing others: by this means concord and union reign in families, kingdoms are governed according to the laws, and the whole empire enjoys peace and tranquillity."

The second classical or canonical book is called "Tchong Yong, or the Immutable Mean;" and treats of the mean which ought to be observed in all things. Tchong signifies *mean*, and by Yong is understood that which is constant, eternal, immutable. He undertakes to prove, that every wise man, and chiefly those who have the care of governing the world, should follow this mean, which is the essence of virtue. He enters upon his subject by defining human nature, and its passions; then he brings several examples of virtue and piety, as fortitude, prudence, and filial duty, which are proposed as so many patterns to be imitated in keeping this mean. In the next place he shews, that this mean, and the practice of it, is the right and true path which a wise man should pursue, in order to attain the highest pitch of virtue. The third book "Yun Lu, or the Book of Maxims," is a collection of sententious and moral discourses, and is divided into 20 articles, containing only the questions, answers, and sayings of Con-

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fucius and his disciples, on virtue, good works, and the art of governing well; the tenth article excepted, in which the disciples of Confucius particularly describe the outward deportment of their master. There are some maxims and moral sentences in this collection, equal to those of the seven wise men of Greece, which have always been so much admired. The fourth book gives an idea of a perfect government; it is called "Meng Tsee or the Book of Montius;" because, though numbered among the classical and canonical books, it is more properly the work of his disciple Montius. To these four books they add two others, which have almost an equal reputation; the first is called "Hiao King," that is, "of Filial Reverence," and contains the answers which Confucius made to his disciple Tseng, concerning the respect which is due to parents. The second is called "Sias Hio," that is, "the Science, or the School of Children;" which is a collection of sentences and examples taken from ancient and modern authors.

There is a tradition in China, that when Confucius was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said, that "he greatly fell short of the most perfect degree of virtue, but that in the west the *most holy* was to be found." Most of the missionaries who relate this are firmly persuaded that Confucius foresaw the coming of the Messiah, and meant to predict it in this short sentence; but whether he did or not, it is certain that it has always made a very strong impression upon the learned in China; and the emperor Mimti, who reigned 65 years after the birth of Christ, was so touched with this saying of Confucius, together with a dream, in which he saw the image of a holy person coming from the west, that he fitted out a fleet, with orders to sail till they had found him, and to bring back at least his image and his writings. The persons sent upon this expedition, not daring to venture farther, went ashore upon a little island not far from the Red Sea, where they found the statue of Fo, who had infected the Indies with his doctrines 300 years before the birth of Confucius. This they carried back to China, together with the metemsychosis, and the reveries of this Indian philosopher. The disciples of Confucius at first opposed these newly imported doctrines with all the vigour imaginable, inveighing vehemently against Mimti, who introduced them, and denouncing the judgment of heaven on such emperors as should support them. But all their endeavours were vain; the torrent bore hard against them; and the pure religion and

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sound morality of Confucius were soon corrupted, and in a manner overwhelmed, by the prevailing idolatries and superstitions which were introduced with the idol Fo.

From the pure system of morals laid down by Confucius, the common people of China, however, at length wholly departed. Yet we have the authority of Mr. Bell for the assertion that, in that fine country there is still a most respectable sect of Theists, who worship the one God, whom they call Zin, the Heaven, or Highest Lord, and pay no religious homage to the images of their countrymen. This sect has existed, says he, longer than Christianity, and is still most in vogue; being embraced by the Emperor himself, and most of the grandees and men of learning. But the common people are generally idolators.

There is a very inconsiderable sect, called Cross-Worshippers, who pay divine adoration to the holy cross, though they have lost all other marks of Christianity. When Mr. Bell published his Travels in 1762, the Christians in China were supposed to amount to one hundred thousand of both sexes. He was told the Chinese had some atheists among them.

The Chinese have, however, fallen in with many of the common errors and practices of idolatry. Captain Hamilton, in his quaint style and manner, thus describes the gods, clergy, and devotion of the Chinese:—

Their temples are built all after one form: but as in other countries, very different in beauty and magnitude. Their josses, or demi-gods, are some of human shape, some of monstrous figures; but in the province of Fokein they are more devoted to the worship of goddesses than gods. Quanheim has the most votaries. She is placed in state, sitting on a cushion with rich robes, and her little son standing before her, with a charged trident in his right hand, ready to throw at the offenders of the laws of humanity and nature, and also at those who make no free-will offerings to his mother. The Chinese who have seen the Roman Catholic churches and worship, say that she is the Chinese Virgin Mary.

There is another goddess, called Matson, who swam from a far country, through many seas, and came in one night to China, and took up her residence there. She sits on a platform, with a cushion laid on it, and her head is covered with blue wool instead of hair. She is the protectress of navigation; for which reason none go a voyage, but they first make a sacrifice of boiled hogs' heads, and bread baked in the steam of boiling water. It is set before the image when reeking hot

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and kept before her till it is cold. On their return from a voyage, they compliment her with a play, either acted on board of the ship, or before one of her temples.

They have another goddess, in the form of a virgin, called Quonin, who has many votaries, but is mostly worshipped in the province of Pekin and Manking, but being a virgin, she has many lovers all over China.

They have one temple, called *the Temple of Apes*, in which are numerous ill-shaped images of that animal.

The god Fo, has a human shape, except his head, which has the figure of an eagle. Gan has a broad face and a prodigious great belly. Fo is a very majestic god and is always placed with a great number of little gods to attend him. Minifo, in Fokin, Mr. Hamilton takes to be the god Miglect at Canton, being alike in shape and countenance: he is called the god of pleasure. Passa is set cross-legged on a cushion, bespangled with flowers and stars, and she has eight or nine arms and hands on each side, and two before, that she holds in a praying posture. In every one of her hands (except the two that are dedicated to prayer) she bears something emblematical, as an axe, a sword, a flower, &c. On the great God, that made heaven and earth, they bestow a human shape like a young man in strength and vigour, quite opposite to the church of Rome, who make his picture like Salvadore, withered, old, cold and heavy. Mr. Hamilton saw many more, whose names he forgot; some with human bodies, and dragons; lions, tigers, and dogs' heads; and one he saw, like Stour Yonker, in Finland, with a man's body and clothes, and with eagles' feet, and talons instead of hands.

The Priesthood are in no great esteem among the people, being generally of low extraction. They have many different orders among them, which are distinguished by badges, colour of habit, or the fashions of their capes. They are all obliged to celibacy while they continue in orders, and that is no longer than they please. But while they continue in orders, and should chance to be convicted of fornication, they must expiate their crimes with their lives; except their high priest, who is called Chiam, and he always keeps near the Emperor's person, and is in very great repute, and he has liberty to marry because the high priesthood must always continue in one family, as Aaron's did for a long while, but not half so long as it has in this family, who has kept up the custom above a thousand years successively, without the intrusion of interlopers.

There are no persons of figure that care to have their chil-

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dren consecrated to serve at the altar, so that the priests, who can have no issue of their own, are obliged to buy novices of such mean persons as necessity forces to sell their children; and their study being in the large legends of their divinity, and not having the benefit of conversation with men of letters or polity, they are generally ignorant of the affairs of the world, which makes them contemptible among so polite a people as the ingenious and conversible Chinese laity are.

Confucius, or as the Chinese call him, Confuce, was the prince of the philosophers. He was near contemporary with Artaxerxes, Nehemiah, and Malachi, about 450 years before our Saviour, Jesus Christ. He both taught and practised moral philosophy to perfection, and acquired so great a veneration among his countrymen, that his sentences are taken for postulata to this day, no one since having offered to contradict any thing that he has left behind in writing. They have another doctor of philosophy, called Tansine, who was almost as ancient as Confucius, and wrote many excellent tracts of a virtuous life; and the methods to attain it, but his character is inferior to Confucius.

Their preachers take some apophthegms out of those great men's writings for texts to comment and expatiate on. They live very abstemiously, and rise early before day to pray. Every temple has a cloister or convent annexed to it, and has a certain stipend allowed by the Emperor to support the priests and novices, but they get much more by letting lodgings to travellers, who generally lodge in their cells, than the Emperor's allowance; besides, they have a genteel way of begging from strangers, by bringing tea and sweatmeats to regale them.

The Chinese do not bury in or near their temples; but in the fields, and when a bouzi, or priest, tells a rich dying person, that such a piece of ground is holy, and that the infernal spirits have no power to haunt such ground, they will persuade the poor man, thus distempered both in body and mind, to buy it at any rate to be buried in, and sometimes they will pay a thousand tayels for ten yards square of such holy ground.

Such is the account which Captain Hamilton has given us of the Chinese religion. It is only from the meagre gleanings of travellers, who, in China, have such little access to the interior that scarcely any glimpse can be had of the opinions and habits of this singular people, that we can get any information on this subject.

The near relation, however, which the religion of China has to that of some parts of Hindoostan, and still more to the

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religion of the Grand Lama, and the Japanese, enables us to ascertain with tolerable accuracy, what are the general views on this most important of all subjects.

In strict propriety, the Chinese religion cannot be fairly ranked with that of gross idolatry.

The primitive worship of the Chinese, that is, of the most enlightened amongst them, has continued, like their dress, invariably the same through a long succession of ages down to the present time. We are informed by one of the most learned and respectable French Jesuits, who took great pains in investigating the Chinese religion, "that the Chinese are a distinct people, who have preserved the characteristic marks of their first origin, whose primitive doctrine will be found to agree, in the essential parts, with that of the chosen people the Jews, before Moses had consigned the explanation of it to the sacred records, and whose traditional knowledge may be traced back even to the renewal of the human race by the sons of Noah."

The canonical books of the Chinese set forth the idea, and enforce the belief of the Supreme Being, the creator and preserver of all things. They mention him under distinct names, corresponding to those which we use when we speak of *God*, the *Lord*, the *Almighty*, and the *Most High*. These books assert that the Supreme Being is the principle of every thing that exists; that he is eternal, unchangeable, and independent, that his power knows no bound; that his knowledge comprehends the past, present, and future; and that he is the witness of whatever passes in the recesses of men's hearts. They acknowledge his universal providence, his approbation of virtue and goodness, and his abhorrence of vice, which he punishes with parental compassion to induce his creatures to reform and amend their lives.

Upon these general principles the Chinese refer every remarkable event to the appointment and dispensation of the Deity. If destruction threatens their crops, or alarming sickness endangers the life of a virtuous emperor, sacrifices and prayers are offered up to God. If a wicked prince has been suddenly taken away by accident, they attribute it to his just and avenging arm. Upon these same principles one of the ancient emperors gave his orders to the priest; "the Supreme Being," says he, "is entitled to our homage and adoration. Compose, therefore, a calender, and let religion receive from man those times and seasons which are its just due."

Another emperor, when he was invested with his office,

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and had distributed the various employments to the persons under him, exhorted them to a faithful discharge of the duties incumbent upon them, and concluded with these words: "Never shut your ears against the voice of religion: let every moment redouble your diligence in serving God." And a priest, addressing himself to an emperor, said, "Think on eternity, if you are desirous of improving your mind, and of adding new virtue to it."

In another period of Chinese history we are told, that the fear of the Supreme Being was alone sufficient to restrain all the subjects of the empire, and to confine them within the bounds of duty. Honesty was so prevalent at that time, that it was not necessary to intimidate the people by exercising the severity of penal laws. Imprisonment was the only punishment inflicted on the guilty. The doors of the gaols were thrown open in the morning: the prisoners went out to labour, and they returned again thither in the evening without compulsion.

These facts, and they might be multiplied, almost without end, will go to prove that the religion of China is founded on the belief of the existence and attributes of the Supreme Being; and it is asserted, upon good authority, that there is not to be found a single vestige of idolatry upon their most ancient monuments.

The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heap of stones, in the open fields, or upon some mountain. Around the tan was raised a double fence, composed of turf and branches of trees; and between the fences were erected two smaller altars, upon which, after the greater sacrifice, they offered others in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Confucius. To the sovereign alone it was permitted to sacrifice on the tan; to the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

In the early ages of the empire a single mountain was set apart for sacrifices; afterwards there were four consecrated to those purposes, to which the prince went successively every year. To the first he repaired at the vernal equinox, to entreat heaven to watch over the seed committed to the earth. At the summer solstice he went to the second, to ask for the warmth and heat necessary to bring forward the crops. He sacrificed on the third at the autumnal equinox, in the hope of averting blights, excessive moisture, winds,

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and injuries from the air, which might destroy the rising hopes of the labourer. And on the fourth mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

This institution, which subjected the emperor to regular journies, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city when he was performing sacrifice at a distance from it. At other times old age, severe weather, and bad roads, were great obstacles to the business. Means were therefore devised to obviate these difficulties, by erecting a temple *in the* city, where these sacrifices might be offered up.

The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice: the other four contained all those things which were necessery for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the tan was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance of their architecture. These are dedicated to the Deity under different titles; in the one he is adored as the *Eternal Spirit;* in the other, as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied, and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs the solemn part of his duty, which he does in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist him, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience, the tribunals are all shut; marriages, funerals, and festivals of all kinds are then prohibited. On the day appointed for sacrifice; the emperor appears with all the pomp and magnificence of power, to which every thing in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies to himself

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terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance there is between the Supreme Being and man.

Another religious ceremony performed by the emperor, is that of ploughing the earth with his own hands. By some writers this act has been thought merely political for the sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and princes till the gronnd, or the empress breeds silk worms, it is to shew that respect and veneration which they entertain for the spirit who rules the universe.

Staunton, in his narrative of Lord Macartney's embassy to China, asserts that there is no state religion acknowledged or encouraged in China. The faith of most of the common people is that of Fo; many of the Mandarins have another, and that of the emperor different from theirs. But the temples, consecrated to religious worship, are scarcely distinguishable from common dwelling-houses. The circular lofty structures, called by Europeans Pagodas, are of various kinds, appropriated to various uses, but none for religious worship. In many instances there is a similarity in the exterior forms of the religion of Fo, and that of the Roman church. Upon the altars of the Chinese temples were placed behind a screen, an image of *Shin-moo*, or the holy mother, sitting with a child in her arms, in an alcove, with rays of glory round her head, and tapers constantly burning before her.

The temples of Fo contain more images than are met with in most Christian churches. There was one female figure particularly prayed to by unmarried women who desire a husband, and by married women who wish for children. But as the doctrine of Fo admits of a subordinate deity, propitious to every wish that can be formed in the human mind; as the government of the country never interferes with mere opinions, nor prohibits any belief which may not affect the peace of society; it is no wonder it should spread among those classes of the people who are dissatisfied with the ordinary events of nature. Thus from extreme superstition, the temples are particularly frequented, and the superintendant deity first consulted, previous to the undertaking of any thing of importance; whether it be to enter into the matrimonial state, to set out on a journey, to make or conclude a

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bargain, or any other momentous event. There are various methods of doing this, one of which is a piece of wood, of six or eight equal sides or surfaces, each having its particular mark, is thrown into the air; the side which is uppermost, after reaching the ground, is examined and referred by the priest to its correspondent mark on the book of fate. If the first throw accord with the wishes of him who made it, he prostrates himself in gratitude, and cheerfully undertakes the business. If the throw be unpropitious he makes a second trial; but the third throw must decide the question. The temples are always accessible to consult the will of heaven; and their adoration consists more in giving thanks than offering prayers.

SECTION II.

THE RELIGION OF THIBET,

Or the Grand Lama;

And also of the Heathen Tartars in general.

The name of the Grand Lama is given to the sovereign pontiff, or high priest, of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments around the mountain; and according to their respective qualities, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correa, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God, the everlasting Father of heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgements to him in

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The African Kollah. p. 146.

Siberian Priest invoking his Deities. p. 160.

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his religious capacity; and he actually entertains, at a great expense in the palace of Pekin, an inferior Lama, deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked in every part with gold and precious stones; where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the Lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the Grand Lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior Lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and, besides, fill many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that when the Grand Lama seems to die, either of age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better; and it is discovered in the body of some child by certain tokens, known only to the Lamas or Priests, in which order he always appears.

According to the doctrine of this metemsychosis, the soul is always in action, and never at rest: for no sooner does she leave her old habitation, than she enters a new one. The Dalay being a divine person, can find no better lodging than the body of his successor; or the *Fo*, residing in the Dalay Lama, which passes to his successor; and this being a god, to whom all things are known, the Dalay Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time, nor the influence of men, has had the power of shaking the authority of the Grand Lama.

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This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the Lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose the Grand Lama is animated by the god Shaka, or Fo, who at the decease of one Lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of Lamas is continued down from him in fixed degrees of sanctity: so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates, consists in monastic confidence, absence of thought, and the perfect repose of nonentity.

To give as clear an account as possible of this religion, little more is required than to extract the ample account given of it in a description of Thibet, published in Green's Collection of Voyages, and re-published in Pinkerton.

Friar Horace says, that in the main the religion of Thibet is the counterpart of the Romish. They believe in one God, and a trinity, but full of errors; a paradise, hell, and purgatory, but full of errors also. They make suffrages, alms, prayers, and sacrifices for the dead; have a vast number of convents filled with monks and friars, amounting to thirty thousand; who, besides the three vows of poverty, obedience, and chastity, make several others. They have their confessors, who are chosen by their superiors, and receive their license from their Lama, as a bishop, without which they cannot hear confessions, or impose penances. They have the same form of hierarchy as in the Romish Church; for they have their inferior Lamas, chosen by the Grand Lama, who act as bishops in their respective dioceses, having under them simple Lamas, who are the religious. To these may be added, the use of holy water, crosses, beads, and other matters.

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The chief object of worship in this country, is the same which in China is called Fo, but by the Lamas in Thibet, La. This prince, who was born one thousand and twenty-six years before Christ, and reigned in part of India, called Chantyen-cho, or, as others say, Si-tyen, gave himself out to be God, assuming human flesh; and when he died, it was pretended, that he only withdrew for a while, and would appear again in a determinate time; as he actually did, if the testimony of his devout disciples, the writings of the primitive fathers amongst them, and, in short, the tradition and authority of the whole church, from age to age, down to the present, are at all to be regarded in proof. And this imposture has been practised since as often as there has been occasion for it: so that the god La still lives, and is corporally present in the person of the Dalay Lama. In which respect, the church of Thibet has infinitely the advantage of the Romish, in as much as the visible head of it is considered to be God himself, not his vicar, or deputy; and the incarnate deity, who is the object of divine worship, appears alive in human shape to receive the people's adorations: not in the form of a senseless bit of bread, or playing at bo-peep in a diminutive wafer, which would be too gross a cheat to impose on the understandings of the Thibetians, however ignorant and superstitious the missionaries to their own shame represent them.

The Great Lama, who as we said before, is La, or Fo incarnate, is, according to Grueber, called in the country, Lama, Konju, or the Eternal Father. He is also styled Dalay Lama, The same author says, in another letter, that Great Lama signifies the Great High Priest, and Lama of Lamas; as he is also styled the High Priest of High Priests. These last titles regard only his office, or degree, in his ecclesiastical or religious capacity; but with respect to his divine nature, or quality, which entitles him to be adored as God, they term him likewise the heavenly Father, ascribing to him all the attributes of the true deity; as, that he is omniscient, and that all things are open to his view, even the secrets of the heart. If, at any time, he asks questions, it is not, say they, for sake of information, but to remove the scruples of the incredulous and disaffected. They believe that Fo (or La) lives in him: hence those of his religion in China call him Ho-fo, or the living Fo. In consequence of this persuasion, he is held to be immortal, and that when in appearance he dies, he only changes his abode; that he is born again in an entire body, and the happy place of his residence is revealed by certain pretended tokens, which the Tartarian princes themselves are

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obliged to learn of the other Lamas; who only know the child appointed by the preceding Grand Lama to succeed him.

To keep up this opinion of his immortality, the Lamas after his death, seek, throughout the whole kingdom, for another person, as like unto him, in all respects, as may be, to supply his place; and thus he has undergone a new resurrection, or incarnation, seven times since his first appearance. Bernier relates the matter thus, as he had it from a Lama physician. When the Great Lama is old, and ready to die, he assembles his council, and declares to them, that now he was passing into the body of a little child, lately born; that when this child, who was bred up with great care, was six or seven years of age, they (by way of trial) laid before him a parcel of household goods mixed with his own, which yet he could distinguish from the rest; and this he said, was a manifest proof of the transmigration.

Grueber says, that this belief is propagated by the policy of their kings, and those who are in the secret of this cheat, in conjunction with the Lama Konju. The Romish missionaries rail heavily at this imposture calling it wicked and diabolical, as if, besides transubstantiation, which is worse, they had no other impostures in their own religion. But it is done, doubtless, out of envy; because they have none which redounds so much to the honour and wealth of themselves.

Grueber says, the Great Lama sitteth in a remote apartment of his palace, adorned with gold and silver and illuminated with lamps, in a lofty place like a couch, covered with costly tapestry. In approaching him, his votaries fall prostrate with their heads to the ground, and kiss him with incredible veneration. Thus, adds the Jesuit, hath the devil, through his innate malignity, transferred to the worship of this people that veneration which is due only to the pope of Rome, Christ's vicar, in the same manner as he hath done all the other mysteries of the Christian religion.

The same author farther observes, that he always appears with his face covered; letting none see it but those who are in the secret: that he acts his part extremely well, while the Lamas, or priests, who are perpetually about him, attend him with great assiduity, and expound the oracles that are taken from his mouth. Here it must be noted, that Grueber learns all he writes concerning the Great Lama from the citizens of Barantola; for the missionaries could not see him, no Christian being admitted into his presence, nor, indeed, any body of a different religion, without adoring the pretended deity; however, they took an exact copy of his picture, as it was

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exposed to view in the entrance of the palace; to which they paid the same veneration as to himself in person.

Bentinck tells us, that at the foot of the high mountain near Putala, whereon the Dalay Lama resides, about twenty thousand Lamas dwell in several circles round it, according as the rank and dignities which they possess, render them more worthy to approach the person of their sovereign pontiff.

According to the account transmitted by Regis, the Grand Lama sits cross-legged on a kind of altar, with a large and magnificent cushion under him; where he receives the compliments, or rather adorations, not only of his own subjects, but of prodigious multitudes of strangers; who make long journies to offer him their homage, and obtain his blessing. Some even travel there from India, who never fail to enlarge before him upon their own merit, and magnify the sufferings they have undergone in their painful pilgrimage. But next to the people of Thibet, the Tartars are most devoted to the Grand Lama, some of whom resort to Lasa from the most distant corners. When the Eluths-Dsongari invaded Thibet, the sister of Ayuki, Khan of the Eluths-Torgauti, with her son, was at Lassa upon the like errand.

Princes are no more excused from this servile adoration than the meanest of their subjects; nor do they meet with more respect from the Grand Lama, who never moves from his cushion, nor any other way returns the salute. He only lays his band upon the head of the worshippers, who then think all their sins pardoned. The Lamas who drew the map observed, that in receiving the Emperor's ambassador, he did not kneel like the Tartar princes; but when he inquired after Kang-ki's health, resting upon one hand, he only made a small motion, as if he intended to rise from his seat. He was at that same time dressed in a red habit of woollen frize, such as the common Lamas wear, with a yellow hat, gilt.

Grueber assures us that the grandees of the kingdom are very eager to procure the excrements of this divinity, which they usually wear about their necks as relics. In another place, he says that the Lamas make a great advantage by the large presents they receive for helping the grandees to some of his excrements, or urine; for by wearing the first about their necks, and mixing the latter with their victuals, they imagine themselves to be secure against all bodily infirmities. In confirmation of this, Gerbillon informs us, that the Mongols wear his excrements pulverized in little bags about their necks, as precious reliques, capable of preserving them from all misfortunes, and curing them of all sorts of distempers.

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When this Jesuit was on his second journey into Western Tartary, a deputy from one of the principal Lamas, offered the Emperor's uncle a certain powder, contained in a little packet of very white paper, neatly wrapped up in a scarf of very white taffety; but that prince told him, that as it was not the custom of the Manchews to make use of such things, he durst not receive it. The author took this powder to be either some of the Great Lama's excrements, or the ashes of something that had been used by him.

Trophies are erected on the tops of the mountains in honour of the Great Lama, for the preservation of men and cattle. All the Kings, who profess the religion of the Great Lama, before they are inaugurated, send ambassadors with very rich presents, to crave his benediction, as a means to render their reigns happy.

Formerly, the Dalay Lama, was merely a spiritual prince; but he is now become a temporal one also, with a large patrimony; the Chian of the Eluths, who conquered it in the 17th century, having made him a present of it, which is a much larger patrimony than that called St. Peter's, usurped by the Popes. Yet for all this, Bentink informs us, that he does not meddle, in any sort; with the temporality of his dominions, or suffer any of his Lamas to meddle with it; but puts all secular matters under the government of two Khans of the Kalmucks, who are to furnish him with all things necessary for the maintenance of his family. When he has any political affairs to transact, it is the Deva (or Tipa, a sort of plenipotentiary,) who acts under his orders.

The religion of the Great Lama seems to be more extended than any other in the world; for besides Thibet, which is its native seat, it has spread itself over all the Indies, China, and Western Tartary, from one end to the other. It is true, the provinces of the Indies and China, have many ages ago thrown off his jurisdiction, and set up chief priests of their own, who have modelled the religion of their respective countries, according to their different fancies, or interest. But Thibet, and the greater part of Tartary, are still subject to him in spirituals. The better to govern this vast dominion he constitutes deputies, or vicars, to officiate in his stead. These are called Hutuktus, or Khutuktus; which, according to Regis, are chosen from among the disciples of the Great Lama. It is esteemed a real happiness to be admitted into the number of these last, which never exceeds two hundred; and, they on whom the honour of Hutuktu is conferred, are considered as so many lesser Fos; they are neither confined

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to the pagods, nor limited to Thibet, but settle where they please; and soon acquire great riches, by the offerings of their numerous worshippers. One of them who resided among the Kalka Mongols, about the beginning of the last century, set up for himself, in opposition to his master, assuming all the privileges and powers which the Grand Lama pretends to: and, in all likelihood, others from time to time will follow his example.

For keeping up discipline and order in ecclesiastical matters there is a kind of hierarchy in Thibet, consisting of church officers, answering to the archbishops, bishops, and priests. They have also their priors, abbots, and abbesses, superiors, provincials, or such like degrees, for ordering what concerns the regular clergy. The Lamas, or priests, who preside over the temples throughout the country, are sent from the college of the Lama's disciples before mentioned. The other Lamas officiate as assistants at divine service in the churches and monasteries; or go abroad on the mission into foreign countries.

Regis says, the Lamas generally wear a woollen frize like ours, but narrower, and not so close; yet it is lasting, and retains its colour. They use, besides the hat, different kinds of bonnets, according to their several dignities; one of which is somewhat remarkable, as it resembles our bishops' mitres, but they wear the slit before.

The Great Lama's colour is red; but as the Emperor of China has gained some footing in Thibet, those of his party, as well as all the Mongol and Kalka Lamas, wear yellow. Bentink, speaking of these latter, observes, that they go habited in long yellow robes, with great sleeves, which they bind about their waist with a girdle of the same colour, two fingers broad. They have the head and beard shaved very close, and wear yellow hats. They always carry a great pair of beads of coral, or yellow amber, in their hands, which they turn incessantly between their fingers, saying prayers to themselves after their manner. The nuns wear very nearly the same dress, excepting that they wear bonnets edged with fur, instead of hats, which the Lamas wear.

The multitude of Lamas in Thibet is incredible, hardly a family being without one, either out of their devotion, or expectations of preferment in the Grand Lama's service.

As to their character, if you will take it from their greatest adversaries, the missionaries, most of them are debauched; yet they govern Princes, who give them the chief place in assemblies, and are blindly followed by their votaries, who give

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the best of what they have. Some of them are tolerably skilled in medicine; others have some notion of astronomy, and can calculate eclipses. Bernier met with one of these Lama physicians at Kasmir, who came in the train of an ambassador from Great Thibet. He had with him a book of recipes, which he would by no means part with.

Regis represents them as very ignorant, affirming that few of them can read or understand their ancient books, or even say their prayers, which are in an ancient tongue, and character, no longer spoken or known. But this charge must be unjust, if other writers may be credited. Besides, Friar Horace declares, that there are in Thibet universities and *colleges* for teaching the things relating to their law or *religion*.

SECTION III.

RELIGION AND CEREMONIES OF THE JAPANESE.

Liberty of conscience, so far as it does not interfere with the secular government, or affect the peace and tranquillity of the empire, has been at all times allowed in Japan, as it is in most other countries of Asia. Hence it is that foreign religions were introduced with ease, and propagated with success, to the great prejudice of that which was established in the country from remotest antiquity. There were formerly four religions, considerable for the number of their adherents:

1. Sinto, the old religion, or idol worship, of the Japanese.
2. Budsdo, the worship of foreign idols, brought over into Japan, from the kingdom of Siam, and the empire of China.
3. Siuto, the doctrine of their moralists and philosophers.
4. Devius, or Kiristando, that is the way of God and Christ, or Christian religion.

Of the two chief religions, the Sinto and the Budso, which now flourish and are tolerated in Japan, the *Sintos* must be considered in the first place, more for its antiquity and long standing, than for the number of its adherents.

Sinto, which is also called Sinsju, and Kamimitsi, is the idol-worship, as of old established in the country. Sin and Kami denote the idols which are the object of this worship. Jo and Mitsi, signify the way or method of worshipping these idols. Sin signifies faith or religion. Sinsja, in the plural Sinsju, the persons who adhere to this religion.

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The more immediate end which the followers of this religion propose to themselves, is a state of happiness in this world. They have indeed some, though but obscure and imperfect, notions of the immortality of the soul, and a future state of bliss or misery. And yet, little mindful as they are of what will become of them in that future state, so great is their care and attention to worship those gods whom they believe to have a peculiar share in the government and management of this world, with a more immediate influence, each according to his functions, over the occurrences and necessities of human life. And, although they acknowledge a Supreme Being, who, as they believe, dwells in the highest heaven, and though they likewise admit of some inferior gods, whom they place among the stars, they do not worship and adore them, nor have they any festivals sacred to them, thinking, that beings, which are so much above us, will little concern themselves about our affairs.

However, they swear by these superior gods, whose names are constantly inserted in the form of their oath: but they worship and invoke those gods, whom they believe to have the sovereign command of their country, and the supreme direction of its produce, its elements, water, animals, and other things, and who, by virtue of his power, can more immediately affect their present condition, and make them either happy or miserable in this life. They are the more attentive in paying a due worship to these divinities, as they seem to be persuaded, that this alone is sufficient to cleanse and to purify their hearts, and that doubtless by their assistance and intercession, they will obtain in the future life rewards proportionable to their behaviour in this. This religion seems to be nearly as ancient as the nation itself.

The priests teach their system of divinity to others for a proper consideration, and under an obligation of secrecy; particularly when they come to the last article, which relates to the beginning of all things, they take special care not to reveal the same to the disciple, till he has obliged himself with an oath signed with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The original text of this mysterious doctrine is contained in the following words taken out of a book, which they called Odaiki: "Kai fakuno fasime Dsjusio Fuso Tatojaba Jujono sui soni ukunga Gotosi Tentsijno utsijni Itsi butsu wo seosu Katats Igeno gotosi fenquas ste sin to nar kuni toko datsno Mikotto to goos;" that is, "In the beginning of the opening of all things, a chaos floated, as fishes

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swim in the water for pleasure. Out of this chaos arose a thing like a prickle, moveable and transformable; this thing became a soul or spirit, and this spirit is called Kunitokodatsno Mikotto."

The Sinsju, that is, the adherents of the Sintos religion, call their temples, or churches, mia, which word signifies dwelling places of immortal souls. They come nearest to the fana of the ancient Romans, as they are, generally speaking, so many lasting monuments erected to the memory of great men. They call them also jasijro, and sia, or sinsja, which last takes in the whole court of the mia, with all other buildings and dependencies belonging to it. The gods, who are the subject of their worship, they call Sin and Cami, souls or spirits. Sometimes also they honour them with the epithet of Miosin, sublime, illustrious, holy; and Gongen, just, severe, jealous.

The mias, as indeed all convents and religious houses in general, as well of this as of their other sects, are seated in the pleasantest parts of the country, on the best spots of ground, and commonly within or near great cities, towns, villages, and other inhabited places. A broad and spacious walk, planted with rows of fine cypress trees, leads strait to the mia, or else to the temple-court, on which there are sometimes several mias standing together, and in this case the walk leads directly to that, which is reckoned the chief. The mias are, generally speaking, seated in a pleasant wood, or on the ascent of a fine green hill, and have neat stone stair-cases leading up to them.

The adherents of the Sintos religion do not believe the Pythagorean doctrine of the transmigration of souls, although almost universally received by the eastern nations. However they abstain from killing and eating those beasts which are serviceable to mankind, thinking it an act of cruelty and ungratefulness. They believe that their souls, after their departure from the bodies, migrate to a place of happiness, seated just beneath the thirty-three heavens and dwelling places of their gods, which, on this account, they call Tkamanofarra, which signifies, "high and sub-celestial fields;" that the souls of those who have led a good life in this world are admitted without delay; but that the souls of the bad and impious are denied entrance and condemned to err, without a time sufficient to expiate their crimes. This is all they know of a future state of bliss.

They admit no hell, no places of torment, no Cimmerian darkness, no unfortunate state attending our souls in a world to

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come. Nor do they know of any other devil, but that which they suppose to animate the fox; a very mischievous animal in this country, and so much dreaded, that some are of opinion, that the impious after their death are transformed into foxes; which their priests call Ma, that is, evil spirits.

The chief points of the Sintos religion are,

1. Inward purity of heart.
2. A religious abstinence from whatever makes a man impure.
3. A diligent observance of the solemn festivals and holy days.
4. Pilgrimages to the holy places at Isie. To these some very religious people add,
5. Chastising and mortifying their bodies.

Let us speak of these severally:—To begin, therefore, with inward purity of heart, which consists in doing, or omitting those things which they are ordered to do, or to avoid; either by the law of nature, the dictates of reason, or the more immediate and special command of civil magistrates.

As to external purity, the observance whereof, though less material in itself, has yet been more strictly commanded. It consists in abstaining from blood; from eating flesh, and from dead bodies. Those who have rendered themselves impure by any of these things are thereby disabled from going to the temples; from visiting holy places, and in general from appearing in the presence of the gods. Whoever is stained with his own or other blood, is fusio for seven days, that is, impure and unfit to approach holy places. No woman must come to the temple during monthly terms. It is commonly believed, that in the holy pilgrimage to Isje, the monthly terms do for that time entirely cease: which, if true, must be owing either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expenses should thereby become useless. Whoever eats the flesh of any four footed beast, deer only excepted, is fusio for thirty days. On the contrary, whoever eats a fowl wild or tame, water fowls, pheasants, and cranes excepted, is fusio but a Japanese hour, which is equal to two of ours. Whoever kills a beast, or is present at an execution, or attends a dying person, or comes into a house where a dead body lies, is fusio that day.

But of all the things which make us impure, none is reckoned so very contagious as the death of parents and near relations. The nearer you are related to the dead person, so much the greater the impurity. All ceremonies to be of

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served on this occasion, the time of mourning, and the like, are determined by this rule. By not observing these precepts, people make themselves guilty of external impurity, which is detested by the gods, and become unfit to approach their temples.

The celebration of solemn festivals and holidays, which is the third essential point of the Sintos religion, consists in what they call Majiru; that i-, in going to the mias and temples of the gods, and deceased great men. This may be done at any time, but ought not to be neglected on those days particularly consecrated to their worship, unless the faithful be in a state of impurity, and not duly qualified to appear in the presence of the immortal gods, who detest all uncleanness.

They perform their devotions at the temple in the following manner: the worshippers having first washed and cleaned themselves, put on the very best clothes they have, with a kamisijno, as they call it, or a garment of ceremony, every one according to his ability.

Thus clad, they walk with a composed and grave countenance to the temple-court, and, in the first place, to the basin of water, there to wash their hands, if needful, for which purpose a pail is hung by the side of it; then casting down their eyes, they move on, with great reverence and submission towards the mia itself; and having got up the few steps which lead to the walk round the temple, and are placed opposite to the grated windows of the mia, and the looking glass within, they fall down upon their knees, bow the head quite to the ground, slowly, and with great humility; then lift it up again, still kneeling, and turning their eyes towards the looking-glass, make a short prayer, wherein they expose to the gods their desires and necessities, or say a takamano farokami jodomari, and then throw some putjes, or small pieces of money, by way of an offering to the gods, and charity to the priests, either through the grates upon the floor of the mia, or into the alms-box, which stands close by; all this being done, they strike the bell thrice, which is hung up over the door of the mai, for the diversion of the gods, whom they believe to be highly delighted with the sound of musical instruments; and so retire to divert themselves the remaining part of the day, with walking, exercises, eating or drinking, and treating one another in the very best manner they are able.

Their feasts, weddings, audiences, great entertainments, and in general all manner of public and private rejoicings, are made on these days in preference to others; not only because they are then more at leisure, but chiefly because they fancy

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that their gods themselves are very much delighted, when men allow themselves reasonable pleasures and diversions. All their rebis, or holidays in general, are unmoveable, being fixed to certain days. Some are monthly, others yearly.

The merchants worship and devote themselves in a more peculiar manner to the four following gods, as gods of fortune and prosperity.

1. Jebisu was Tensio Dai Sin's brother, but by him disgraced and banished into an uninhabited island. It is said of him that he could live two or three days under water. He is, as it were, the Neptune of the country, and the protector of fishermen, and seafaring people. They represent him sitting on a rock, with an angling-rod in one hand, or the celebrated fish tai, in the other.

2. Daikoku, is said to have the power, that wherever he knocks with his hammer he can fetch out from thence any thing he wants, as for instance, rice, victuals, cloth, money, &c. He is commonly represented sitting on a bale of rice, with his fortunate hammer in his right hand, and a bag laid by him, in which he puts whatever he knocks out.

3. Tossitoku; and by some called Kurokusi. The Japanese worship him at the beginning of the new year, in order to obtain from him subsistence, success and prosperity in their undertakings. He is represented standing clad in a large gown with long sleeves, a long beard, a huge monstrous forehead, and large ears, and a fan in his right hand.

4. Fottei, by some called Miroku, is represented with a great huge belly. His worshippers expect from his benevolent assistance, among other good things, health, riches, and children.

These are the greatest of the Japanese gods, and the festival days sacred to them. There are many more saints and great men, whose memory is celebrated on particular days, because of their noble actions, and great services done to their country.

Of the Jammabos, or Mountain Priests.—Jammabos signifies, properly speaking, a mountain soldier. They are a sort of hermits, who pretend to abandon the temporal for the sake of the spiritual and eternal; to exchange an easy and commodious way of life for an austere and rigorous one; pleasures for mortifications; spending most of their time in going up and down holy mountains, and frequently washing themselves with water, even in the midst of the winter. The richer among them, who are more at their ease, live in their own houses. The poorer go strolling and begging about the

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country, particularly in the province of Syriga, in the neighbourhood of the high mountain Fusi Jamma; to the top whereof they are by the rules of their order obliged to climb every year, in the sixth month. Some few have mias, or temples, but, generally speaking, so ill provided for, that they can scarce get a livelihood by them.

The founder of this order was one Gienno Giossa, who lived about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any issue. He was the first that chose this solitary way of life for the mortification of his body. He spent all his time wandering through desert, wild, and uninhabited places, which in the end proved no inconsiderable service to his country, insomuch, as thereby he discovered the situation and nature of such places, which nobody before him ventured to view, or to pass through, because of their roughness and wild aspect. By these means he found out new, easier, and shorter roads, from places to places, to the great advantage of travellers. His followers, in process of time, split into two different orders. One is called Tosanfa. Those who embrace this, must once a year climb up to the top of Fikoosan, a very high mountain in the province Cusen, upon the confines of Tsikusen, a journey of no small difficulty and danger, by reason of the height and steepness of this mountain, and the many precipices all around it, but much more, because, as they pretend, it hath this singular quality, that all those who presume to ascend it, when fusios, that is, labouring under any degree of impurity, are by way of punishment for their impious rashness possessed with the fox (others would say, the devil,) and turn stark mad. The second order is called Fonsanfa.—Those who enter into this, must visit in pilgrimage, once a year, the grave of their founder at the top of a high mountain in the province Jostsijno, which by reason of its height is called Omine, that is, the top of the high mountain.

Should any one presume to undertake this journey, without having first duly purified and prepared himself for it, he would run the hazard of being thrown down the horrid precipices, and dashed to pieces, or, at least, by a lingering sickness, or some other considerable misfortune, pay for his folly, and the contempt of the just anger of the gods. And yet notwithstanding all these dangers and difficulties, all persons, who enter into any of these two orders, must undertake this journey once a year. In order to this they qualify themselves by a previous mortification, by virtue whereof they must for sometime abstain from their wives, from impure

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food, and other things, by the use of which they might contract any degree of impurity, though never so small, not forgetting frequently to bathe and to wash themselves in cold water. As long as they are upon the journey, they must live only upon what roots and plants they find on the mountain.

If they return safe home from this hazardous pilgrimage, they repair forthwith, each to the general of his order, who resides at Miaco, make him a small present in money, which if poor, they must get by begging, and receive from him a more honourable title and higher dignity, which occasions some alteration in their dress, and increases the respect that must be shown them by their brethren of the same order. So far is ambition from being banished out of these religious societies.

Of the Budsdo, or Foreign Pagan Worship, and its Founder.—Budsdo, in the literal sense, signifies the way of foreign idols, that is, the way of worshipping foreign idols. The origin of this religion, which quickly spread through most Asiatic countries to the very extremities of the East, must be looked for among the Brahmins. There are strong reasons to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very same person, whom the Brahmins call Budha, and believe to be an essential part of Vishnoo, or their Deity, who made its ninth appearance in the world under this name, and in the shape of man. The Chinese and Japanese call him Siaka.

He lived seventy-nine years, and died on the fifteenth day of the second month in the year before Christ 950.

The most essential points of his doctrine are as follows :—

The souls of men and animals are immortal : both are of the same substance, and differ only according to the different objects they are placed in.

The souls of men, after their departure from their bodies, are rewarded in a place of happiness or misery, according to their behaviour in this life.

The place of happiness is called Gokurakf, that is, a place of eternal pleasures. As the gods differ in their nature, and the souls of men in the merit of their past actions, so do likewise the degrees of pleasure and happiness in their Elysian fields, that every one may be rewarded as he deserves. However the whole place is so thoroughly filled with bliss and pleasure, that each happy inhabitant thinks his portion the best, and far from envying the happier state of others, wishes only for ever to enjoy his own.

Amida is the sovereign commander of these heavenly sta-

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tions. He is looked upon as the general patron and protector of human souls, but more particularly as the god and father of those who happily transmigrate into these places of bliss. Through his sole mediation, men are to obtain absolution from their sins, and a portion of happiness in a future life.

Leading a virtuous life, and doing nothing that is contrary to the commandments of the law of Siaka, is the only way to become agreeable to Amida, and worthy of eternal happiness.

The five commandments of the doctrine of Siaka, the standing rule of the life and behaviour of all his faithful adherents, are called Gokai, which implies as much as the five cautions or warnings: they are,

Se Seo, the law not to kill any thing that hath life in it.

Tsu To, the law not to steal.

Sijain, the law not to whore.

Mago, the law not to lie.

Onsiu, the law not to drink strong liquors; a law which Siaka most earnestly recommended to his disciples, to be by them strictly observed.

All persons, secular or ecclesiastical, who, by their sinful life and vicious actions, have rendered themselves unworthy of the pleasures prepared for the virtuous, are sent after their death to a place of misery, called Dsigokf, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleasures of the Elysian fields differ in degrees, so do likewise torments in these infernal places. Justice requires that every one should be punished according to the nature and number of his crimes, the number of years he lived in the world, the station he lived in, and the opportunities he had to be virtuous and good. Jemma, or with a more majestic character, Jemma O, (by which same name he is known also to the Brahmins, Siamites, and Chinese,) is the severe judge and sovereign commander of this place of darkness and misery. All the vicious actions of mankind appear to him in all their horror and heinousness, by the means of a large looking-glass, placed before him, and called ssofarino kagami, or the looking-glass of knowledge. The miseries of the poor unhappy souls confined to these prisons of darkness are not so considerable and lasting, but that great relief may be expected from the virtuous life and good actions of their family, friends, and relations, whom they left behind. But nothing is so conducive to this desirable end, as the prayers and offerings of the priests to the great and good Amida, who by his powerful intercession, can pre-

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vail so far upon the almost inexorable judge of this infernal place, as to oblige him to remit from the severity of his sentence, to treat the unhappy imprisoned souls with kindness, at least so far as it is not inconsistent with his justice, and the punishment their crimes deserve, and last of all, to send them abroad into the world again as soon as possible.

When the miserable souls have been confined in these prisons of darkness a time sufficient to expiate their crimes, they are, by virtue of the sentence of Jemma O, sent back into the world, to animate, not indeed the bodies of men, but of such vile creatures whose natures and properties are nearly related to their former sinful inclinations, such as, for instance, serpents, toads, insects, birds, fishes, quadrupeds, and the like. From the vilest of these, transmigrating by degrees into others, and nobler, they at last are suffered again to enter human bodies, by which means it is put in their power, either by a good and virtuous life to render themselves worthy of a future uninterrupted state of happiness, or by a new course of vices to expose themselves once more to undergo all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

These are the most essential points of the doctrine of Siaka.

Christianity was introduced into the empire of Japan, in the beginning of the seventeenth century, by missionaries of the church of Rome, and, for a number of years, made a very rapid progress. These Missionaries, who were mostly Jesuits, required little more than a nominal profession of the Christian name, with an admission of the supremacy of the Pope; and, while they presented Christian images to be adored, those idolaters saw nothing essentially opposed to their own religious usages, with which they had long been familiar. As they were not required to submit to the self-denial and holy righteousness of the Gospel, and being promised eternal happiness on an acceptance of the new religion, it soon became popular and numbered its thousands of nominal converts. In this scene of prosperity, the Jesuits were detected in some intrigues in the affairs of the government, which produced an order from the jealous and arbitrary emperor, in the year 1615, for the entire suppression of the new religion. The foreign missionaries were banished from the empire, and the acknowledgment or worship of Christ was made a capital offence. Although a great part of the nominal converts easily renounced their religion, there were a considerable number who would not, and the imperial ord-

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led to one of the most furious persecutions of modern times. It is highly probable that there are traits of Christianity, and perhaps some faithful worshippers of the true God and Saviour in Japan at this day.

Since that period, a violent prejudice has existed among the Japanese, against every thing bearing the Christian name. To perpetuate this prejudice, and for a memorial of the suppression of Christianity, an annual festival is regularly celebrated at the close of the year, at which all persons are obliged to declare, upon oath, that they not Christians. After which, an image of the Saviour on a cross, and an image of the Virgin Mary are presented and laid on the ground, and every one is required to trample them in the dust.

SECTION IV.

THE

RELIGION AND CEREMONIES

OF THE

CHINESE AND RUSSIAN TARTAR TRIBES.

It is a mixture of Lamaism, Islamism, and Gentooism, partaking, in some cases, also of a resemblance of the corruptions of the Greek and Roman churches. The idolatrous tribes principally follow the worship of the Grand Lama; but even a grosser species of idolatry is followed by some of the Tartars, particularly some of the Cossacks, who inhabit the borders of China.

Some of them are the grossest idolaters, and worship little rude images, which generally consist of a small bit of wood a few inches in length; the upper part is rounded off, and adorned with some rude marks to resemble the human features, and being thus prepared, the figure is dressed up in rags. In fine weather and prosperous seasons, they caress these ragged deities, but are apt to treat them very roughly when the contrary happens.

Others of the Tartars profess a belief in the existence of one Supreme God, the Creator of all things, who has divided the government of the world, and the destiny of men, among a great number of subaltern divinities, who are left to act ac-

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cording to their own pleasure, and consequently whose favour it is necessary to obtain by special acts of homage and attention.

It is the custom among some of the Tartar nations to burn their dead, and inter their ashes on an eminence, upon which they raise a heap of stones, and place on it little banners; but a greater part of the Pagan Tartars bury their dead, and with each man his best horse and moveables, for his use in the other world. Others, however, throw their dead into open fields, to be devoured by the dogs, of which many run wild, and some are kept for this purpose. If the bodies are thus devoured by any number exceeding six, they think honourably of the deceased; otherwise he is a disgrace to his relations.

On some of the skirts of the villages are seen tombs, which are larger and better built than the houses; each of them encloses three, four, or five biers of a neat workmanship, ornamented with Chinese stuffs, some pieces of which are brocade. Bows, arrows, lines, and, in general, the most valuable articles belonging to these people, are suspended in the interior of the monuments, the wooden door of which is closed with a bar, supported at its extremities by two props.

The *Mongols* on the frontiers of China have built several temples in the countries which they inhabit; one of these is near the river Tchikoi. It was formerly their principal temple, and the lama who officiated there had the superintendence of all the others. There is another spacious edifice of this kind, twenty-five wersts from the town of Selinginsk, to the south-west of the lake of Kulling Noor, which possesses the supremacy over four others.

The *Bouraits* and *Bourettes*, of Mongol origin, were not known till the 17th century, the period of the conquest of the west part of Siberia by the Russians. They also reside on the frontiers of China, in the government of Irkutzk, along the Angara and the Lena, to the south of Lake Baikal, and in Daouria. Their number is estimated at ninety-three thousand. Still attached to a roving life, they have no other habitations than huts made with poles, and covered with pieces of felt tied with hair ropes. The fire occupies the centre. The huts of each family form a small village. Their furniture is very simple: broad benches serve for a bed; they have a pillow of hair or feathers, under which they put the casket containing their most valuable effects.

The religion of the Bouraits is a mixture of Lamaism and Shamaism. In their huts they have wooden idols, naked or

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clothed: others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach, or to pass before them. The Bourait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present. The priests preside at a sacrifice; a sheep is commonly chosen for the victim, which they slaughter by ripping open the belly; the heart is then taken out, and the Shaman places a small lock of wool, cut from the back, in the lungs, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed, and set before the idols, where it is left for the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priest sets up a flesh song, much more obstreperous than the first, accompanied with shivering, leaping, and howling, pronouncing the names of different demons, which makes the Bouraits believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasion of a journey, sickness, or accident.

Under this head may be briefly noticed the religion of the *Kamtschadales*.

The Christian religion was introduced into this country by their conquerors, but the inhabitants know little more of it than the ceremony of baptism. They are ignorant of the very first principles of christianity. As to their inclinations, they follow the impulse of their passions. Many of them, both men and women, are *chamans*, or believers in the witchcraft of those pretended sorcerers. They dread the Russian priests, and do all they can to avoid meeting them, which, if they are not able to effect, they act the hypocrite, till they can find a convenient opportunity to make an escape. They pay a secret homage to their god Koutka, and place in him so entire a confidence, that they address their prayers to him, when they are desirous of obtaining any boon, or of engaging in any enterprise. When they go to the chase, they abstain from washing themselves, and are careful not to make the sign of the cross; they invoke their Koutka, and the first animal they catch is sacrificed to him. After this act of devotion

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they conceive that their chase will be successful; on the contrary, if they were to cross themselves, they would despair of catching any thing. To the same deity they consecrate their new-born children, who are destined to become chamans.

The great veneration of these people for sorcerers can scarcely be conceived, it approaches to insanity, and is really to be pitied; for the extravagant and wild absurdities by which these magicians keep alive the credulity of their friends, excite the indignation rather than the laughter of eye-witnesses. This superstition is confined to but a small part of the Kamtschadales, who do not now profess it openly, nor give the same splendour they once did to their necromany.

SECTION V.

RELIGION AND CEREMONIES OF CEYLON.

The religion followed in the Island of Ceylon so much resembles either that of the Gentoos, or what is sometimes called the religion of Boodh, that very little need be said concerning it. This religion is followed by the natives of Ceylon, who inhabit the interior of the island. The images of Boodh appear with short and crisped hair, because it is believed that he cut it with a golden sword, which produced that effect. Their priests manifest a much greater degree of intellect than the Brahmins of Hindoostan. Two of their priests, converted to the Christian religion, by the pious exertions of the Wesleyan Methodist Missions, recently visited London, and are at present engaged in learning our language, qualifying themselves for missionaries and teachers in their own country, on their return.

Indeed, there are already several converted Budhu priests employed as schoolmasters and catechists, and other native preachers, who are described as very useful in assisting the European missionaries, and in the translation of the scriptures.

Of the means employed by the unconverted priests to deter men from sin, or to induce them to perform some act, the reader has only to cast his eye over the adjoining cuts, representing Ceylonese hells, in which flames and tortures of the most frightful descriptions are seen employed to punish the damned. On the other hand, the heavens of the Boodhists

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are little inferior to the luxurious descriptions of the heavens of Vishnoo or Bramha.

The marriage ceremony is extremely simple :—the priest joins the parties together by placing their thumbs together, uttering a few words, then sprinkling them with water, covers them with a sheet. They separate as soon and as often as they think proper.

Christianity was taught in this large and populous island in the sixteenth century, according to the doctrines of the Catholics, by the Portuguese, and of the Protestants, by the Dutch. It does not appear that Christianity obtained a firmer footing, in any of the European settlements in the east, than in the island of Ceylon. Many thousands of nominal Christians have been reckoned on the island, ever since their religion was first established there, and continue to this time. The doctrines of the gospel have, however, been held by them with great imperfection and error, and with a very lax morality. At the present time there is a number of Missionary stations on the island, occupied by pious Missionaries from Great Britain and the United States, with favourable prospects of success.

SECTION VI.

OF THE LAPLANDERS.

Although great pains have been taken by the Danes and Swedes, to inform the minds of the Laplanders on the subject of religion, yet the majority of them continue to practice superstitions and idolatries, as gross as any that are to be met with among Pagans. Augury and witchcraft are practised among them ; and they have been considered by many of our modern traders as very skilful in magic and divination. They are professedly Christians of the Lutheran persuasion, but so superstitious, that if they meet any thing in the morning esteemed ominous, they return home, and do not stir out the whole day ; they pray to their ancient idols for the increase and safety of their herds.

Their magicians make use of what they call a drum, an instrument not very dissimilar to the tambourine. On this they draw the figures of their own gods, as well as those of Jesus Christ, the apostles, the sun, the moon, stars, birds, and rivers. On different parts of this instrument and its ornaments

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are placed small brass rings, which, when the drum is beaten with a little hammer, dance over the figures, and, according to their progress, the sorcerer prognosticates. When he has gone through all his manœuvres, he informs his audience what they desire to know.

These operations are generally performed for gain; and the northern ship-masters are such dupes to the delusions of these impostors, that they often purchase of them a magic cord, which contains a number of knots; by opening of which, according to the magician's directions, they expect to gain any wind they want.

The Laplanders frequently sacrifice to the trunk of a tree, which they cut into something like a human face. They believe in the transmigration of the soul, and have festivals set apart for the worship of certain spirits, who, they imagine, inhabit the air, and have power over human actions; but being without form or substance, they assign to them neither images nor statues. They also follow the practice of invoking the dead.

A black cat in each house, is reckoned as one of the most valuable appendages; they talk to it as a rational creature, and in hunting and fishing parties, it is their usual attendant. To this animal the Danish Laplanders communicate their secrets; they consult it on all important occasions; such as whether this day should or should not be employed in hunting or fishing, and are governed by its accidental conduct. Among the Swedish Laplanders, a drum is kept in every family, for the purpose of consulting with the devil!

When a Laplander intends to marry, he or his friends court the father with presents of brandy: if he gains admittance to the fair one, he offers her some eatable, which she rejects before company, but readily accepts in private. Every visit to the lady is purchased from the father with a bottle of brandy, and this prolongs the courtship sometimes for two or three years. The priest of the parish at last celebrates the nuptials; but the bridegroom is obliged to serve his father-in-law for four years after marriage. He then carries home his wife and her fortune, which consists of a few sheep, a kettle, and some trifling articles. It is a part of the ceremony at a Lapland wedding, to adorn the bride with a crown, ornamented with a variety of gaudy trinkets; and on these occasions the baubles are generally borrowed of their neighbours.

When a Laplander is supposed to be approaching his dissolution, his friends exhort him to die in the faith of Christ. They are, however, unwilling to attend him in his last mo-

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ments; and, as soon as he expires, quit the place with the utmost precipitation, apprehending some injury from his ghost, which they believe, remains in the corpse, and delights in doing mischief to the living.

A Laplander's funeral is thus described by an eye witness. —"Coming to the house of the deceased, we saw the corpse taken from the bear-skins on which it lay, and removed into a wooden coffin by six of his most intimate friends, after being first wrapped in linen, the face and hands alone being bare.

"In one hand they put a purse with some money, to pay the fee of the porter at the gate of paradise; in the other a certificate, signed by the priest, directed for St. Peter, to witness that the defunct was a good christian, and deserved admission into heaven. At the head of the coffin was placed a picture of St. Nicholas, a saint greatly reverenced in all parts of Russia, on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he might not starve on the road.

"This being done, they lighten some fir-tree roots, piled up at a convenient distance from the coffin, and then wept, howled, and exhibited a variety of strange gestures and contortions, expressive of the violence of their grief. When they were fatigued with noise and gesticulations, they made several processions round the corpse, asking the deceased why he died? whether he was angry with his wife? whether he was in want of food or raiment? if he had been unsuccessful in hunting and fishing? After these interrogatories, they renewed their howling. One of the priests frequently sprinkled holy water on the corpse, as well as the mourners."

The sepulchre is no other than an old sledge, which is turned bottom upwards over the spot where the body lies buried. Before their conversion to christianity, they used to place an axe, with a tinder-box, by the side of the corpse, if it was that of a man; and if a woman's, her scissors and needles, supposing that these implements might be of use to them in the other world. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage to the other world: the tinder-box is for the purpose of striking a light, should he find himself in the dark at the day of judgment. For the first three years after the decease of a friend or relation, they were accustomed, from time to time, to dig holes by the side of the grave, and to deposit in them either a small quantity of tobacco, or something that the deceased was fondest of when living. They suppo-

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sed that the felicity of a future state would consist in smoking, drinking brandy, &c. and that the reindeer, and other animals, would be equal partakers of their joys.

SECTION VII.

OF THE

IDOLATROUS AFRICAN TRIBES.

The Idolatry of all uncivilized nations or tribes is so much the same, that little need be said under this head.

The Shangala, near Abyssinia, worship trees and serpents, and the moon and stars in certain positions. They have diviners who foretel unlucky events, and pretend to afflict their enemies with sickness at a distance.

It has been said that the Galla have no religion; but the Wansey tree under which their kings are crowned, is avowedly worshipped as a god in every tribe. The moon, particularly the new moon, some of the stars, and even certain stones, are also objects of their devotion. All of them believe that after death they shall live again, in the same body and with the same friends as in the present life; but they are to be infinitely more perfect, to suffer neither sorrow, pain, nor trouble, and to die no more.

The Kaussa Caffres of Southern Africa, believe there is an invisible being that sometimes brings good and sometimes evil; that causes men to die suddenly, or before they come to maturity; that raises the wind and makes the thunder and lightning; that leads the sun across the world in a day, and the moon in a night; and that made every thing they cannot understand or imitate. This, though expressed in other words, is not far distant from our "Almighty Maker of heaven and earth, sea, and all that in them is."

Male children are circumcised, but the Thoussas give no other reason for this practice than, that "it was the custom of our fathers."

The Hottentots believe that God made all things, and never did harm to any, and that he lived far above the moon. They also believe that there is an evil being, the author of all mischief, and they wheedle and coax him that he may do them no injury. They have a great veneration for a particular insect, which they imagine brought a blessing on the village it

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first appeared in; and they believe that the destruction of their cattle would ensue if they were to kill it.

The Negroes of Congo believe in a good and an evil principle, which are both supposed to reside in the sky. The former sends rain, the latter withholds it; but they do not seem to consider either of them as possessing any influence over human affairs. After death they all take their place in the sky, and enjoy a happy existence, without any regard being paid to their good or bad actions while here below.

Each town has a grand kissey, or presiding divinity. It is the figure of a man, the body stuck with feathers, rags, and bits of iron, and resembles nothing so much as one of our scarecrows. The chenoo of Cooloo had a kissey so redoubtable that if any person attempted to shoot at it he would fall down dead, and the flint would drop out of the musket. This powerful divinity was the figure of a man, about two feet high, rudely carved in wood, and covered with rags.

Kolloh is the name of a great spirit who is supposed to reside in the vicinity of Yangroo, in Western Africa. He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of the king or of some of their headmen, or when a person has been buried without having observed the usual ceremonies of dancing, drinking palm wine, &c. in remembrance of their departed friends.

The Kolloh is made of bamboo sticks in the form of an oval basket, about three feet long, and so deep that it goes on to the man's shoulders. It is covered with a piece of net, and stuck all around with porcupine quills on the nose. It has a frightful appearance, and has a great effect in exciting the terror of the inhabitants.

A certain man pretends to have some very intimate intercourse with this Beelzebub, and therefore he is called by the spirit to take the Kolloh on his head and to go about with it on certain occasions to see that the various ceremonies of the country are strictly observed, and if any are absent he seeks them out and drives them to the place of assembly.—He is a faithful servant of the Devil.

The Kolloh-man carries a stick in his hand to show his authority, and to give notice of his coming he rings a bell which is fixed inside of the Kolloh or basket. These Kolloh-men are a set of plunderers who disturb the peace and greatly deceive the ignorant natives.

Each house has also its particular divinities, which are invoked on all occasions, and are included in the term fetish. When a man applies to a gangam, or priest, for a domestic fe-

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tish, he is told from what sorts of food he must abstain. Children are forbidden to eat the food that is fetished to their fathers. Women are not to eat meat the day that it is killed.

Once a year the different tribes of the Agows meet at the source of the Nile, and sacrifice a black heifer that has never borne a calf. The head of the animal is wrapped in its skin, and what becomes of it is not known. The carcass, after having been washed at the fountain is divided among the tribes and eaten raw; the only beverage allowed is from the spring; the bones are piled up and burnt. The church of St. Michael Gean is never opened and the people are privately hastening its decay, while they pray to the spirit residing in the river, and call it "Father of the universe," "Light of the world," "Saviour of the world," "Everlasting God," and "God of peace."

The richer sort of the Agows keep serpents of a particular kind in their houses, which they consult, before they undertake a journey, or an affair of any consequence. They hunt this animal from his retreat, and place butter and milk, of which he is extravagantly fond, before him; if he do not eat, misfortune is at hand. Before an invasion of the Galla, or the inroad of any other enemy, they say that these serpents disappear, and are not to be feared.

The Nubu pay adoration to the moon, and testify great joy at its first appearance. They also worship a tree and a stone, but it is a tree and a stone of their own country, not of Sonnaar.

The inhabitants of Cacongo believe in a Supreme Being, the Creator of all that is good and beautiful, just, and a lover of justice, and severely punishing fraud and perjury. They call him Zambi. They also believe in another being whom they call Zumbi-a-n'bi, the god of wickedness, the author of crimes and misfortunes, and the destroyer of the good things created by the other. They think the good being requires no propitiation, and they endeavour to appease the wrath of the evil by offering him some banana trees, which they leave to perish, with the fruit untouched.

These secondary divinities are imitations of the human figure, rudely carved in wood, and placed in houses like their own, or in woods or unfrequented places. If any thing considerable be stolen, one of these is brought into the market-place, with much ceremony, to discover the thief; and so much are thieves afraid of the penetration of these wooden deities, that they frequently restore in private the thing taken, rather than to expose themselves to the risk of being detected in public.

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The third rank of divinities are bones of monkies, teeth of fishes, and feathers of birds, which are worn to preserve their owners from particular accidents and misfortunes. To keep sterility from their fields, they stick into the ground broken pots, and the branches of trees. If they are to be long absent from home, they place the sentinels before the door of their house, and the most determined thief would not dare to pass the threshold, if it were guarded by these mysterious agents.

The people of Benin believe in an invisible deity, who created heaven and earth, and governs them with absolute power; but they conceive it needless to worship him, because he is always doing good without their services. They also believe in a malignant deity, to whom they sacrifice men and animals, to satiate his thirst of blood, and prevent him from doing them mischief. But they have innumerable objects of worship; as elephants' teeth, claws, bones, dead men's heads, or any trifle that chance throws in their way, to which they make a daily offering of a few boiled yams, mixed with palm oil.

The people of Whydah believe in an Almighty and Omnipresent Creator of the universe; but he is not an object of their worship, as they think him too highly exalted above them to trouble himself about the affairs of mankind.

When they undertake any matter of importance, they commit its success to the first object that appears on their going out of the house; a dog, a cat, or any other animal; and in default of these, a tree, a stone, or a piece of wood. The newly constituted deity is presented with an offering, accompanied with a solemn vow, that if he will prosper the undertaking, he shall be reverenced as a god. If the affair prove successful, the vow is fulfilled, and the divinity is presented with daily offerings; if otherwise, he is rejected and returned to his primitive estate.

The people of Whydah have three public objects of devotion; some lofty trees, the sea, and a certain sort of snake. The chief of these is the snake; the trees and the sea not interfering with his government, but being subject to his superintendance and reproof. The snake is invoked in all excesses of the seasons, in all difficulties of the state, in all diseases of the cattle, in all circumstances not committed to the above mentioned deities of chance.

The priests of the snake have sometimes exacted so many offerings from the king, in order to attain a good crop of grain, that his majesty's patience has been exhausted. Finding

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him, says Bosman, on one of these occasions in a passion, the traders ventured to ask him what had discomposed him, he replied, "I have sent much larger offerings to the snake-house this year than usual; and now the priests threaten me with a barren season if I do not send more! I will send no more; and if the snake will not bestow a plentiful harvest, he may let alone. I cannot be more injured than I am; for the greatest part of my corn is rotten in the field already."

The snake-house is situated about two miles distant from the king's village, under the shade of a beautiful tree. The deity that resides in it is the chief and longest of all snakes, he is said to be as thick as a man, and of an immeasurable length; he is also one of the oldest of snakes; for the priests report that a great number of years before, being disgusted with the wickedness of man, he left his own country and came to them. He was welcomed by every expressible sign of reverence, and carried on a silken carpet to the snake-house, where he has resided to the present time.

It is affirmed that the great snake went out to take the air at different times, and that at these times every young woman he touched became distracted. It is certain that in every large village there is a house appropriated to the reception of these young maniacs, where they are boarded, lodged, and restored to reason by the priests, at a considerable expense to their fathers and husbands: and it is observable that no women are touched by the snake whose friends cannot afford this expense. An intelligent negro, the interpreter of a slave-merchant, mentioned by Bosman, whose wife had been touched by the snake, gave the following account of this miracle:—

He says, "the priests kept their eye upon those young ladies who had not yet seen the snake; and having fixed upon one for the present occasion, they gave her the necessary instructions, and tempted her by threats to follow them. The woman then went into the street, and watching an opportunity when no person was in sight, cried, "The snake! the snake!" Before any one could come to her assisstance, she had been touched, and the snake had vanished. The lady was raving mad, and was conducted to the asylum for religious lunatics. When the cure was effected, she was set at liberty; and present and everlasting vengeance denounced against her, if she betrayed the secret."

The wife of a merchant's interpreter having been touched by the snake, began by breaking to pieces every utensil in the house. The husband, who, from having lived a good

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deal with Europeans, suspected from whence the malady proceeded, led her gently by the hand, as if he were going to take her to the snake-house; instead of which, he took her to the residence of some European store-merchants, who were then at Whydah, purchasing slaves; intending to sell her. The lady, finding him in earnest, was instantly cured of her madness, fell on her knees, confessed the trick, and implored his forgiveness. This was a bold attempt: and had the priests discovered it, the death of the husband would have been the consequence.

The negroes would, at the request of the Europeans, gently carry their divinities out of the house; but when they stationed themselves among the timbers of the roof, they were obliged to let them remain till they chose to descend. They were, however, perfectly inoffensive. They were streaked with white, yellow, and brown; and the longest seen by the merchant was two yards long, and as thick as a man's arm. They are fond of rats. If a snake was in the roof, and a rat passed along the floor, the snake impatiently hissed, and used all possible diligence to disengage itself; while the rat, conscious that the time this would take was his security, looked undaunted on his dreadful adversary, and escaped at his leisure. When caught, the snake is more than an hour in swallowing its prey; his throat being at first too narrow, and distending by degrees.

From this circumstance it appears that the people of Whydah do not worship the snake, and protect him in their houses, without a motive; for if snakes had not eaten rats, rats might have devoured the harvest. In Popo, an adjoining territory, the rats were in such incredible numbers that the traders counselled the inhabitants to attack them in time, lest they should drive them out of the country, and take possession of it themselves.

The Ashantees are perhaps the most polished nation of negroes to be met with in Western Africa. They are, however, gross idolaters, and most lavish of human blood in sacrifices at their funerals and festivals. Bowdich relates several instances of this ferocious custom.

The decease of a person of consequence, says he, is announced by a discharge of musketry; and in an instant slaves are seen bursting out of the house, and running towards the bush, in order to escape, if possible, the being sacrificed. The body is handsomely dressed in silk and gold, and laid on the bed, with the richest clothes beside it. One or two slaves are then sacrificed at the door of the house.

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At the death of the mother of Quatchie Quofie, he adds, one of the four great men, the king, Quatchie Quofie, and Odumata, another of the great men, each sacrificed a young girl the moment the lady breathed her last, that she might not be without attendants in the other world, till a proper number could be despatched to her. The king, and the adherents and retainers of the family, sent contributions of gold, gunpowder, rum, and cloth for the custom. This custom was an economical one; yet the quantity of powder amounted to nearly twelve barrels.

"I followed to the market-place of Assafoo, one of the suburbs of Coomassie, where the king and the chiefs, in their usual splendour, and attended by their various retinues, were seated: a semicircular area of half a mile was left open. Thirteen victims, surrounded by their executioners, stood near the king; rum and palm wine were flowing copiously; horns and drums were sounding their loudest notes; when in an instant there was a burst of musketry near the king, which spread round the circle, and continued, without ceasing, for an hour. The greater the chief, the greater the charge of powder he is allowed to fire. On the death of his sister, the king fired an ounce.

"The firing over, the libations of palm wine followed, and the ladies of Quatchie's family came forward to dance. Many of them were elegant figures, and very handsome; most of them were clad in yellow silk, and had a silver knife hanging from a chain round the neck. A few were dressed fantastically as fetish women. The Ashantees dance elegantly, a man and woman together, and the figure and movement approximate closely to the waltz.

"I saw the first victim sacrificed. His right hand was lopped off, and his head was severed from his body. The twelve other victims were dragged forward; but the funeral customs of the Ashantees were not to my taste, and I made my way through the crowd, and retired to my quarters. Other sacrifices, principally females, were made in the bush, where the body was buried.

"It is usual to 'wet the grave' with the blood of a free man. The heads of the victims being placed at the bottom of the grave, several of the unsuspecting lookers on are called upon, in haste, by the retainers of the family to assist in placing the coffin or basket; and just as it rests upon the heads, a stone from behind stuns one of these assistants with a violent blow, which is followed by a deep cut in the back of the neck. The unfortunate man is then rolled into the grave, and it is immediately filled up.

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"I was assured that the custom for Sai Quamina, the late king, was celebrated weekly for three months, and that two hundred slaves were sacrificed, and twenty-five barrels of powder fired, each time. But the custom for the present king's mother, who was regent during his absence while in the Fantee war, was the most celebrated. The king himself devoted 3000 victims, upwards of 2000 of whom were Fantee prisoners; five of the principal towns contributed one hundred slaves, and twenty barrels of powder each, and most of the smaller towns ten, and two barrels of powder."*

The Ashantees say that, at the beginning of the world, God created three black men and three white, with the same number of women, and placed before them a large box or calabash, and a sealed paper. The black men had the privilege of choosing, and they took the box, expecting it contained every thing; but when they opened it, they found only gold, iron, and other metals, of which they did not know the use. The white men opened the paper, and told them every thing. This happened in Africa, where God left the black men in the bush. The white men he conducted to the water side, where he taught them to build a ship, which carried them to another country. From hence they returned, after a long period, with various merchandize to trade with the black men, who might have been the superior people if they had chosen right.

The kings and governors are believed to dwell with God after death, enjoying to eternity the luxuries and state they possessed on earth; the paradise of the poor affords only a cessation from labour.

When the Ashantees drink, they spill a little of the liquor on the ground as an offering to the fetish; and when they rise from their chairs, or stools, their attendants hastily lay the seat on its side, to prevent the devil, or evil spirits, from slipping into their master's place. This evil spirit is supposed to be white; doubtless from the same motive or feeling which induces Europeans to say that he is black: for, indeed, who would wish to resemble the devil, either in colour or shape, however some of us may not object to a resemblance to him in character.

The religion of the Timmanees and Bulloms at Sierra Leone consists in a belief in the Supreme Author of all things, too good to do harm, therefore not needing to be supplicated; in a number of inferior mischievous beings, inhabiting rocks,

* Bowditch.

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woods, and waters, whose evil intentions they avert by sacrifices, the best part however, of which they eat themselves; and, inferior to these, is a kind of tutelary spirits, that reside in or near their towns. They imagine that witches when they die, appear again in the form of a pigmy race, like our fairies, and that, divested of their former malignity, they quit their retreats at night and join in the revels of the people.

In the mountains of Sierra Leone, I have seen, says Winterbottom, many temples erected to the devil, consisting of trunks of trees planted in a circular form, with a roof of branches covered with leaves. In the middle of the circle was a square table, or altar, fitted with offerings; and the pillars of these rude edifices were ornamented with sacrifices and oblations.

SECTION VIII.

THE

RELIGION AND CEREMONIES

OF THE NORTH AMERICAN INDIANS.

1. *Of the Supreme Being.*—They acknowledge One Supreme Being, whom they denominate the Great Spirit, or the Master of Life, the Creator and the Governor of the World. He is with them the God of War: his name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle.

But, besides the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship, and whom they divide into good and bad.

It is remarkable, however, that these tutelary deities are not supposed to take men under their protection till something has been done to merit the favour. A parent, who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and on this account, the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, be-

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comes the symbol or figure under which the Okki reveals himself. With this figure, in the conceptions of his votary, the spirit becomes identified; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship.

The practice of blackening the face and fasting, together with the use of emetics, as a system of religious purification, for the purpose of obtaining a guardian spirit, appears to have existed formerly among the natives of Virginia and New-England; though the first settlers were not always able to ascertain the real object of the ceremonies which they beheld.

As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favours—to confide implicitly in his care—and to dread the consequences of his displeasure. For this reason, when the Huron or the Iroquois goes to the battle or to the chase, the image of his okki is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning before he continues his course. The homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear.

The following account is given by the Missionaries.—"It happened at one time, when they were engaged in a war with a distant and powerful nation, that a body of their warriors was in the camp, fast asleep, no kind of danger at that moment being apprehended. Suddenly, the great 'Sentinel over mankind,' the owl, sounded the alarm; all the birds of the species were alert at their posts, all at once calling out, as if saying: 'Up! up! Danger! Danger!' Obedient to their call, every man jumped up in an instant; when, to their surprise, they found that their enemy was in the very act of surrounding them, and they would all have been killed in their sleep, if the owl had not given them this timely warning."

"It is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America than among the more civilized nations of Egypt, Greece, and Rome. The idea of the Divine Unity is much more perfectly preserved; the subordinate divinities are kept at

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a much more immeasurable distance from the Great Spirit; and, above all, there has been no attempt among them to degrade to the likeness of men, the invisible and incomprehensible Creator of the universe. In fact, theirs is exactly that milder form of idolatry which 'prevailed every where from the days of Abraham, his single family excepted,' and which, after the death of that patriarch and of his son Isaac, infected, from time to time, even the chosen family itself.

2. The belief of a *future state of rewards and punishments*, has been kept alive among all heathen nations, by its connexion with the sensible enjoyments and sufferings, and the consequent hopes and terrors of men. Its origin must have been in Divine Revelation; for it is impossible to conceive that the mind could attain to it by its own unaltered powers. The thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to with the grasp of expiring hope Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality; but, when we descend to detail, and inquire into their peculiar notions, we find that their traditions are coloured by the nature of their earthly occupations, and by the opinions which they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American Indians, among whom the belief of the immortality of the soul is most firmly established.

They suppose, that when separated from the body, it preserves the same inclinations which it had when both were united. For this reason they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body unless it be to inhabit another. This transmigration, however, is peculiar to the souls of those who die in infancy, and who therefore have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains.

When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is therefore called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many

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months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream in which many suffer shipwreck ;—of a dog from which they with difficulty defend themselves ;—of a place of suffering where they expiate their faults.

To be put to death as a captive, is therefore, an exclusion from the Indian Paradise : while, on the contrary, to have been a good hunter, brave in war, fortunate in enterprize, and victorious over many enemies, are the only titles to enter their abodes of bliss, the happiness of which depends on the situation and circumstances of their respective tribes or nations. Thus, eternal spring, a never-failing supply of game and fish, and an abundance of every thing that can delight the senses without the labour of procuring it, constitute the paradise of those, who often return weary and hungry from the chase, who are frequently exposed to the inclemencies of a wintry sky, and who look upon all labour as unmanly and degrading employment. On the other hand, the Arrowauks, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, place their enjoyments in every thing that is opposite to the violence of a tropical climate ; while their fierce enemies, the Charaibes, look forward to a paradise, in which the brave will be attended by their wives and captives.

3. All who have been conversant with the worship of the American tribes, unite in the assertion that they offer sacrifices and oblations both to the Great Spirit, and also to the subordinate or inferior divinities, to propitiate their protection, or to avert calamity, and also eucharistic sacrifices for success in war. In like manner, sacrifices were offered by all the inhabitants of the West Indies ; and, among these, the Charaibes were accustomed to immolate some of the captives who had been taken in battle. The Mexicans, it is also known, offered human sacrifices : but of this practice there are no traces among the present Indian tribes, unless the tormenting of their captives may be considered as a sacrifice to the god of war.

In some parts of Mexico, not yet brought immediately under the Spanish yoke, it is said, remains of the primitive forms and objects of worship are still preserved. The worship of the Sun, and of figures representing that glorious object, is still here and there to be met with. Picari mentions the Mercury and the Mars of the Mexican as in existence, when his great work was published. The annexed cuts may serve to convey some idea of these objects and forms of wor-

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ship; but modern travellers have not furnished us with much information respecting them at this time.

The Indians consider the earth as their universal mother. They believe that they were created within its bosom, where for a long time they had their abode, before they came to live on its surface. They say, the great, good, and all powerful Spirit, when he created them, undoubtedly meant at a proper time, to put them in the enjoyment of all the good things which he had prepared for them upon the earth, but he wisely ordained that their first stage of existence should be within it, as the infant is formed and takes its growth in the womb of its natural mother. This fabulous account of the creation of man needs only to be ascribed to the ancient Egyptians, or to the Brahmins of India, to be admired and extolled for the curious analogy which it observes between the general and individual creation.

The Indian Mythologists are not agreed as to the form under which they existed while in the bowels of the earth. Some assert that they lived there in the human shape, while others, with greater consistency, contend that their existence was in the form of certain terrestrial animals, such as the ground-hog, the rabbit, and the tortoise. This was their state of preparation, until they were permitted to come out and take their station on this island,* as the lords of the rest of the creation.

Among the Delawares, those of the Minsi, or Wolf tribe, say that in the beginning, they dwelt in the earth under a lake, and were fortunately extricated from this unpleasant abode by the discovery which one of their men made of a hole, through which he ascended to the surface; on which, as he was walking, he found a deer, which he carried back with him into his subterraneous habitation; that there the deer was killed, and he and his companions found the meat so good, that they unanimously determined to leave their dark abode, and remove to a place where they could enjoy the light of heaven, and have such excellent game in abundance.

* The Indians call the American continent an island; believing it to be (as in fact, probably, it is) entirely surrounded with water.

* Mr. Pyrlæus lived long among the Iroquois, and was well acquainted with their language. He was instructed in the Mohawk dialect by the celebrated interpreter Conrad Weiser. He has left behind him some manuscript grammatical works on that idiom, one of them is entitled: *Affixa nominum et verborum Linguae Macquaicae*, and the other, *Adjectiva, nomina et pronomina Linguae Macquaicae.* These MSS. are in the library of the Society of the United Brethren.

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The other two tribes, the Unamis, or Tortoise, and *the* Unalachtagos or Turkey, have much similar notions, but reject the story of the lake, which seems peculiar to the Minsi tribe.

These notions must be very far extended among the Indians of North America generally, since we find that they prevail also among the Iroquois, a nation so opposed to the Delawares, and whose language is so different from theirs, that not two words, perhaps, similar or even analogous of signification, may be found alike in both.

The following account of the traditions of that people concerning their original existence, was taken down by the late Rev. C. Pyrlæus, in January, 1743, from the mouth of a respectable Mohawk chief, named Sganarady, who resided on the Mohawk river.

"*Tradition.*—That they had dwelt in the earth where it was dark, and where no sun did shine. That though they followed hunting, they ate mice, which they caught with their hands. That Ganawagahha (one of them) having accidentally found a hole to get out of the earth at, he went out, and that in walking about on the earth he found a deer, which he took back with him, and that both on account of the meat tasting so very good, and the favourable description he had given them of the country above, and on the earth, their mother concluded it best for them all to come out; that accordingly they did so, and immediately set about planting corn, &c. That, however, the Nocharauorsul, that is, the ground-hog, would not come out, but had remained in the ground as before."

Few persons have taken more pains to learn the character and manners of the American Indians, than the late venerable Dr. Boudinot of New Jersey. In his valuable and very interesting work, entitled A Star in the West, he has given to the world the results of his researches on this subject. He is fully persuaded that a part, at least, of the American Indians, are the descendants of the long lost ten tribes of Israel. A great number of facts are introduced, from the manners of the Indians, from their language, and especially from their religious rites and opinions, which, if they do not prove the correctness of his opinion, give it, at least, a high degree of probability.

There is much reason to believe, from the promises and predictions of the scriptures, that in the events of divine providence, the descendants of the ten tribes of Israel, who were carried captive from Palestine to the countries beyond the Euphrates, about 700 years before the Christian era, will yet be found, be remembered in the covenant mercy of the God of Abraham, and

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be restored to the blessings of their fathers. It would seem, indeed, more likely that they are to be discovered in the central parts of Asia, than in the wilds of America, yet, when we consider that they have been hated and abused in all countries, that their national attachments and their religion would strongly incline them to continue distinct from every other people, and it being an unquestionable fact, that this continent was settled, in part at least, from the east of Asia, it seems no improbable opinion, that the aborigines of this country are of the tribes of Jacob. The abusive manner in which the American natives have been treated, by all European nations, looks like a fulfilment of the prophecies of Moses, respecting their sufferings in distant times.* But the outcasts of Israel are yet to be gathered from 'the *utmost parts of heaven*, and to be multiplied above their fathers.

This view of the American natives would be more effectually calculated, than any other consideration, to secure them good treatment from all christian people, and to animate the exertions to restore the blessing of salvation to the heirs of the promises.

The following extracts from the work of Dr. Boudinot give some interesting facts respecting the religion of certain tribes of the American Indians.

"Our wandering tribes of Indians have, in a most surprising manner, bordering on something rather supernatural, preserved so many essential parts of their original plan of divine worship, and so many of their primitive doctrines, although they have at present almost wholly forgotten their meaning and their end, as to leave little doubt of their great source.

"They are far from being idolaters, although many good men, from want of a knowledge of their language, and often having communion with the most worthless part of them, without making any allowance for their local situation and circumstances, have given terrific accounts of these children of nature.

"Their religious ceremonies are more after the Mosaic institution, than of pagan imitation. Adair assures us, that from the experience of forty years, he can say, that none of the various nations from Hudson's bay to the Mississippi, have ever been known by our trading people, to attempt the formation of any image of the *great spirit* whom they devoutly worship.—They never pretend to divine from any thing but their dreams, which seems to proceed from a tradition, that their ancestors received knowledge of future events from heaven by dreams—vide Job xxxiii. 14. &c.

"The Indians also, agreeably to the theocracy of Israel,

* See the 28th and 29th chapters of Deuteronomy.

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think the great spirit to be the immediate head of their state, and that God chose them out of all the rest of mankind, as his peculiar and beloved people.

"Mr. Locke, one of the ablest men Great-Britain ever produced, observes, "that the commonwealth of the Jews, differed from all others, being an absolute theocracy. The laws established there, concerning the worship of the one invisible deity, were the civil laws of that people, and a part of their political government, in which God himself was the legislator.

"In this, the Indians profess the same thing precisely. This is the exact form of their government, which seems unaccountable, were it not derived from the same original source, and is the only reason that can be assigned for so extraordinary a fact.

"The Indians have among them orders of men answering to the prophets and priests of Israel. A sachem of the Mingo tribe, being observed to look at the great comet which appeared the first day of October, one thousand six hundred and eighty, was asked, what he thought was the meaning of that prodigious appearance? answered gravely, "It signifies that we Indians shall melt away, and this country be inhabited by another people."

"Mr. Beatty gives much the same account of their prophets among the Delaware nations or tribes, above forty-five years ago. They consult the prophets upon any extraordinary occasion—as in great or uncommon sickness, or mortality, &c — This, he says, seems to be in imitation of the Jews of old, inquiring of their prophets. Ishtoo Hoolo is the name of all their great beloved men, and the pontifical office descends by inheritance to the eldest.

"*Their Feast of First Fruits and Passover.*—Mr. Penn, who found them perfectly in a state of nature, and wholly a stranger to their manners and characters, and who could not have had any knowledge of them but from what he saw and heard for some months he remained with them, on his first visit to their country, informs his friends in England, in one of his first letters, in 1683, "that he considered these poor people as under a dark night in things relating to religion; yet that they believed in a God, and immortality, without the help of metaphysics, for they informed him that there was a great king who made them, who dwelled in a glorious country to the southward of them; and that the souls of the good will go thither, where they shall live again. Their worship consists of two parts—sacrifice and cantico. The first is with their first fruits. The first and fattest buck they kill goeth to the fire, where he is all burnt with a doleful ditty of him who performs the ceremony,

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but with such marvellous fervency and labour of body, that he will even sweat to a foam.

The other part is their cantico, performed by round dances —sometimes words—sometimes songs—then shouts—two are in the middle, who begin, and by singing and drumming on a board, direct the chorus. This is done with equal earnestness and labour, but with great appearance of joy. In the fall when the corn cometh in, they begin to feast one another. There have been two great festivals already, to which all come, who will. Mr. Penn was at one himself.—" Their entertainment was at a great seat by a spring, under some shady trees. It consisted of twenty bucks, with hot cakes made of new corn, with both wheat and beans, which they make up in a square form, in the leaves of the corn, and then bake them in the ashes—they then fall to dancing: But all who go to this feast must take a small present in their money, it might be but six pence, which is made of the bone of a fish. The black is with them as gold, and the white as silver—they call it wampum." Afterwards speaking of their agreement in rites with the Hebrews, he says that " they reckon by moons—they offer their first fruits—they have a kind of Feast of Tabernacles—they are said to lay their altars upon twelve stones—they mourn a year—they have a separation of women; with many other things that do not now occur."

From Mr. Adair, the following account, or rather abstract, of his account of the feast and fast of what may be called their Passover, and Feast of First Fruits, is made.

" On the day appointed (which was among the Jews, generally in the spring, answering to our March and April, when their barley was ripe, being the first month of their ecclesiastical, and the seventh of their civil year, and among the Indians, as soon as their first spring produce comes in) while the sanctified new fruits are dressing, six old beloved women come to their temple, or sacred wigwam of worship, and dance the beloved dance with joyful hearts. They observe a solemn procession as they enter the holy ground, or beloved square, carrying in one hand a bundle of small branches of various green trees; when they are joined by the same number of beloved old men, who carry a cane in one hand, adorned with white feathers, having green boughs in the other hand. Their heads are dressed with white plumes, and the women in their finest clothes and anointed with bear's grease or oil, having also small tortoise shells and white pebbles fastened to a piece of white dressed deer skin, which is tied to each of their legs. The eldest of the beloved men, leads the sacred dance at the head of the innermost row, which of

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course is next the holy fire. He begins the dance, after once going round the holy fire, in solemn and religious silence. He then in the next circle, invokes *yah*, after their usual manner, on a bass key and with a short accent. In another circle, he sings *ho, ho,* which is repeated by all the religious procession, till they finish that circle. Then in another round, they repeat *he, he,* in like manner, in regular notes, and keeping time in the dance. Another circle is continued in like manner, with repeating the word *wah, wah,* (making in the whole, the divine and holy name of *yah, ho, he, wah.**) A little after this is finished, which takes considerable time, they begin again, going fresh rounds, singing *hal-hal-le-le-lu-lu-yah-yah,* in like manner; and frequently the whole train strike up *hallelu, hallelu, halleluyah, halleluyah,* with great earnestness, fervour and joy, while each strikes the ground with right and left feet alternately, very quick, but well timed. Then a kind of hollow sounding drum, joins the sacred choir, which excites the old female singers to chant forth their grateful hymns and praises to the divine spirit, and to redouble their quick, joyful steps, in imitation of the leader of the beloved men, at their head.

"This appears very similar to the dances of the Hebrews, and may we not reasonably suppose, that they formerly understood the psalms and divine hymns, at least those which begin or end with *hallelujah;* otherwise how comes it to pass, that all the inhabitants of the extensive regions of North and South America, have and retain these very expressive Hebrew words, and repeat them so distinctly, applying them after the manner of the Hebrews, in their religious acclammations.

"Among the Indians on the northwest side of the Ohio, the Feast of the First Fruits is thus described by the Rev. Dr. Charles Beatty, who was an eye witness of the ceremony: Before they make use of any of the first or spring fruits of the ground, twelve of their old men meet, when a deer and some of the first fruits are provided. The deer is divided into twelve parts, according to the number of the men, and the corn beaten in a mortar and prepared for use by boiling or baking into cakes under the ashes, and of course unleavened. This also is divided into twelve parts. Then these men hold up the venison and first fruits, and pray with their faces to the east, acknowledging, as he supposed, the goodness and bounty of heaven towards them. It is then eaten; after which they freely enjoy the fruits of the earth.

"On the evening of the same day, they have another public

* Jehovah.

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feast, besides that of the First Fruits, which looks somewhat like the Passover; when a great quantity of venison is provided, with other things, dressed in the usual way, and distributed to all the guests; of which they eat freely that evening; but that which is left, is thrown into the fire and burned, as none of it must remain till sun-rise on the next day, nor must a bone of the venison be broken."

The necessary limits of this compilation prevent the continuance of extracts from this very valuable work. It may be observed, generally, that a cloud of mystery has always hung over the character of the Aborigines of America. Unlike all other people, in many important features of character, they have excited the profoundest reflections of inquisitive minds, from the days of Columbus to the present time. The researches that have yet been made, concerning their origin, the period of their residence on this continent, their views of civil society, their religion; though many important facts have been brought to light, have been unsatisfactory. With regard to these leading enquiries, great obscurity and difficulties still remain. They are certainly a very interesting people. Less degraded than the Asiatics, more intelligent than the Africans, immoveably attached to the habits of their forefathers, they seem reserved in the providence of God for some rich display of his wisdom and grace in future times. We can say, with safety, Blessed are they that do them good.

SECTION IX.

OF THE SOUTH SEA ISLANDS.

The deities of Otaheite are nearly as numerous as the persons of the inhabitants. Every family has its *tee*, or guardian spirit, whom they set up, and worship at the morai: but they have a great god or gods of a superior order denominated Fwhanow Po, born of night.

The general name of deity, in all its ramifications, is Eatooa,

Three are held supreme; standing in a height of celestial dignity that no others can approach unto: and what is more extraordinary, the names are personal appellations.

1. Tane, te Medooa, the Father.
2. Oromattow, Tooa tee te Myde, God in the Son.
3. Taroa, Mannoo te Hooa, the Bird, the Spirit.

To these, the dii majores, they only address their prayers in

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times of greatest distress, and seasons of peculiar exigency, supposing them too exalted to be troubled with matters of less moment than the illness of a chief, storms, devastations, war, or any great calamity. Indeed, fear and suffering seem to be more motives to worship than gratitude. The house of these fwhanow po is at Oparre; where the chief earie rahie resides.

For general worship they have an inferior race, a kind of dii penates. Each family has its tee, or guardian spirit; he is supposed to be one of their departed relatives, who, for his superior excellencies, has been exalted to an eatooa. They suppose this spirit can inflict sickness or remove it, and preserve them from a malignant deity, who also bears the name of tee, and is always employed in mischief.

They have a tradition, that once in their anger the great gods broke the whole world in pieces; and that all the islands around them are but little parts of what was once *venooa noe*, the great land, of which their own island is the eminent part. A curious conversation held with Manne Manne, the high priest, and Taata Orero, the orator and oracle of the country for tradition, is as follows, interpreted by the Swede Andrew:

In the beginning, Tane took Taroa, and begat Avye, fresh water; Atye, or Te Myde, the sea; also Awa, the water-spout; Matai, the wind; Arye the sky; and Po, the night; then Mahanna, the sun, in the shape of a man called Oeroa Tabooa; when he was born, all his brethren and sisters turned to earth; only a daughter was left, by name Townoo; she became the wife of Geroa Tabooa, by whom she conceived thirteen children, who are the thirteen months: 1. Papecree; 2. Ownoonon; 3. Paroromooa; 4. Paroromoree; 5. Mooreeha; 6. Heaiha; 7. Taoa; 8. Hoorororera; 9. Hoorecama; 10. Teayre; 11. Tetai; 12. Waeho; 13. Weaha.

Townoo now returned to earth, and Oeroa Tabooa embraced a rock called Poppoharra Harreha, which conceived a son named Tetooboo amata hatoo; after which the rock returned to its original state, and the father of the months himself died, and went to dust. The son he left embraced the sand of the sea, which conceived a son of the name of Tee, and a daughter called Opeera; then he also died, and returned to the earth. Tee took his sister Opeera to wife, who produced a daughter Oheera, Reene, Monooa; the mother died, and the father survived; in her illness she entreated her husband to cure her, and she would do the same for him if he fell sick, and thus they might live for ever; but the husband refused, and preferred her daughter, whom, on her decease, he took for his wife. The daughter bore him three sons and three daughters: the sons, Ora, Wanoo, Tytory; the daughters, Hennatoomorrooroo, Henaroa,

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Noowya. The father and mother dying, the brothers said, Let us take our sisters to wife, and become many. So men began to multiply upon the earth.

Respecting a future state, they suppose no person perishes or becomes extinct. They allow no punishment after death, but degrees of eminence and felicity, as men have been here most pleasing to the deity. They regard the spirits of their ancestors, male and female, as exalted into eatooas, their favour to be secured by prayers and offerings. When the spirit departs from the body, they have a notion it is swallowed by the eatooa bird, who frequents the burying-places and morais; and passes through him in order to be purified, and be united to the deity. And such are afterwards employed by him to attend other human beings, and to inflict punishment, or remove sickness, as shall be judged requisite.

They believe the stars were the children of the sun and moon, attributing every substance to procreative powers; and when the sun and moon are eclipsed, they suppose them in the act of copulation; and pretend to foretel, from their appearance at such times, the future events of war, sickness, or the like.

With regard to their worship, Captain Cook does the Otaheiteans but justice in saying, they reproach many who bear the name of Christian. You see no instances of an Otaheitean drawing near the Eatooa with carelessness and inattention; he is all devotion; he approaches the place of worship with reverential awe; uncovers when he treads on sacred ground: and prays with a fervour that would do honour to a better profession. He firmly credits the traditions of his ancestors. None dares dispute the existence of deity. They put great confidence in dreams, and suppose in sleep the soul leaves the body under the care of the guardian angel, and moves at large through the regions of spirits.

Priesthood and Sacrifices.—The priests at the Society Islands are a pretty numerous body; they are in every district, and have plenty of employment, being called in on all occasions, births or deaths, feast or sickness; and are the physicians as well as clergy of the country. They affect to possess extraordinary powers, to promote conception or abortion, to inflict diseases or remove them at their pleasure, and are greatly feared on that account. They are supposed to be able to pray the evil spirit into the food, by rubbing a human skull with a part of the provisions they eat; and sometimes to kill men outright.

Their sacrifices and oblations are various and liberal.—They offer to their gods all the products of their island, hogs, dogs, fowls, fish, and vegetables; and at every feast a portion is pre-

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sented to the Eatooa before they presume to take their own repast. When a priest denounces the necessity of a human sacrifice, or, as on the inauguration of the king, custom requires such offerings, the manner of selecting them is by a council of the chief with the ratirras. The occasion is stated, and the victim pitched upon; he is usually a marked character, who has been guilty of blasphemy, or some enormous crime, or a stranger who has fled to the district for shelter from some other part on account of his ill conduct. The decision of this council is kept a profound secret, and perhaps the only one which is so. They watch the opportunity of the night, when the culprit is asleep, and dispatch him, if possible with one blow of a stone on the nape of the neck, to prevent any disfigurement of the body; a bone of him must not be broken, nor the corpse mangled or mutilated. If a man has been bit and disfigured by a woman, he becomes noa, unclean for ever, and can never be offered in sacrifice. The victim is placed in a basket of cocoa-nut leaves fastened to a long pole, and carried in a sacred canoe to the morai, when the eye is offered to the king with great form and ceremony.

Such were, and alas! in some of these islands, such, in general still are, the gods and superstitions of this part of the world. Christianity, however, has of late years made rapid progress in the South Seas; and at this time nearly the whole of Otaheite is converted to the worship of the true God, and to a knowledge of and belief in his Son Jesus Christ! The Mission from this country to the Sandwich Islands has been established with good judgment, and conducted with much energy and prudence.—The smiles of Heaven have hitherto rested upon it, and the prospect is encouraging that these ignorant and degraded Pagans may now be brought to accept the blessings of the divine salvation. Judicious efforts for the spread of the gospel never have been without the divine blessing, and, we trust they always will realize the promises of grace.

The ancient Religion of the South American Indians, in the neighbourhood of Peru, &c. is now nearly extinct; but then the Peruvians, like the Mexicans, formerly had very splendid temples dedicated to the Sun, in which they offered various costly sacrifices, and presented oblations of wine, fruits, and other products of their country. But there was nothing cruel in the religious rites of the Peruvians, if we except the sacrifices of small animals; and even they are now almost laid aside.

The Religion of the Siberians, and of some other remote parts of the world, is now greatly changed from what it formerly was; and is for the most part mixed up with so much of the Catholic rites and notions, as not to merit a distinct notice.

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APPENDIX,

COMPRISING A CONCISE VIEW OF THE

MOST IMPORTANT

BENEVOLENT INSTITUTIONS

IN OPERATION AT THE PRESENT DAY,

FOR THE GENERAL DIFFUSION OF KNOWLEDGE.

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The following view of some of the most important moral institutions in operation at the present day, whose professed object is the promotion of the best interests of mankind, consists entirely of *statements of facts without comment.*—Those who may not conceive all these institutions advisable, will certainly not be unwilling to examine their operations.

BIBLE SOCIETIES.

British Naval and Military Bible Society, formed in 1780.

Object.—To distribute the Scriptures among the sailors of the navy, and soldiers of the army.

In the progress of this institution, a vast number of Bibles and Testaments have been distributed agreeably to the original design; and their good effects have been seen and acknowledged by many. Some of the captains in the navy state that corporal punishments have almost entirely ceased to be necessary on board their ships, since the introduction of the Bible, and that they have found by experience, that those men who read the Bible most, are the most courageous in battle.

From the last Report of this Society, the Committee state, that the call for Bibles during the year, by the soldiers and sailors had been greater than their funds could supply; but that they had distributed 13,142 Bibles and Testaments.

Note.—The compiler being much occupied, this Appendix is prepared by another hand.

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British and Foreign Bible Society.

THIS magnificent institution was formed at London, March 7, 1804.

Object.—To promote the circulation of the Scriptures in some of the principel living languages.

The sphere of its activity.—1st. The United Kingdom of Great-Britain and Ireland, and the European Continent, and afterwards in remote regions.

Each subscriber of one guinea annually shall be a member.

Twenty pounds subscribed at one time makes a member for life.

The amazing rapidity with which the influence of this society extended, from the first year of its institution; the greatness of its exertions, and the vast number of Bibles and Testaments it has distributed among different nations, and in different languages, has given it a name and rank nearly unrivalled among the religious institutions of the age. All we can do here is to give the principal results of its operations.

The following are the foreign countries or parts, where the British and Foreign Bible Society have enoouraged Bible Societies, either by pecuniary aid, or by example: Germany, Switzerland, Hungary, Wirtemberg, Prussia, Poland, Saxony, Hanover, Sweden, Denmark, Iceland, Finland, Russia, Livonia, and Holland.

In most of the countries or circles above named, several distinct Bible Societies have been formed; So that the whole number of parent Bible Societies in Europe amount to about ninety. In Asia the British and Foreign Bible Society have five auxiliary societies; in Africa, two; in America, one, viz. that of Nova Scotia, which has at least fifteen branch societies. In the West Indies two. This Institution has within the British dominions 729 Auxiliary and Branch Societies independently of Bible Associations.

The British and Foreign Bible Society has printed, or aided in the printing, or circulation, of the Scriptures, in part, or in whole, in one hundred and twenty seven different languages, or dialects.

In the 18th Report of the Society (1822) it is stated, that the foreign societies, aided by the British and Foreign Bible Society, have increased their issues from 739,045 bibles, to 830,955, and from 721,736 testaments to 861,377; these make a total of 1,742,332, and show an increase in the course of the year, of 141,910 bibles and 140,000 testaments. The total number issued on acoount of the Society, at home and abroad, has increased from 1,307,044 bibles to 1,433,823; and from 1,963,118 testaments to 2,130,151; making an increase during the year, of 126,779 bibles, and 166,033 testaments, and a total of 3,563,974 copies.

The total issue of books from the beginning of the society, have amounted to no less than six million fifty-six thousand three hundred and six copies of bibles and testaments.

The expenditure for the eighteenth year (1822) was 401,977 dollars. The total expenditure of the society during the eighteen years since it was framed, is four million four hundred and thirty-eight thousand seven hundred and thirty-six dollars.

Swiss Bible Societies.

The German Bible Society at Basle was instituted in 1804. From the presses of the society at that place there had issued during the

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year preceding the last report, 9987 French and German Bibles, 700 psalters of the Protestant version, and 3606 testaments.

The Bible Society at Bern in Switzerland, was instituted in 1814. Since it was formed it has issued 15,667 bibles and testaments. The poor, it is said, have shown the most affecting emotions of gratitude for the gifts of the society.

The Bible Society of Lausanne and Neufchatel have lately printed an edition of 10,000 copies of the revised version of Ostervald's Bible.

Hibernian Bible Society, formed in 1804.

The last report of this society states, that during the past year 26 new auxiliaries had been added to it, making the total number of Bible Institutions in connexion with it, 113.

The issues from the depository of the society during the year have been 8701 bibles, and 11,964 testaments, making a total of 20,665 copies. The amount of receipts for the year were 25,240 dollars.

Connecticut Bible Society, formed in 1809.

Object.—To aid in distributing the Holy Scriptures, without note, or comment, to such as need Christian knowledge.

The last Report of this Society states, that during the year ending in May, 1823, the Society had distributed 2047 Bibles. The number distributed in the state was 577. The number sent out of the state chiefly to neighbouring states, were 1470. The expenditure for the year was 765 dollars.

Finnish Bible Society, formed in 1812.

From the last report of this society it appears, that 3,000 bibles of the Finnish version had been printed during the year from standing types! and that two editions of the New Testament amounting to 11,200 copies had also been finished. A quarto edition of the Finnish Bible was on the point of leaving the press; and plates for a stereotype edition of the New Testament had considerably advanced.

Wirtemburg Bible Society, formed in 1812.

This society is patronized by the King. From the report of 1821, it appears that the society had sent abroad during the year, 2162 bibles to various places, and that there remained in the depository, at the time of the report, 12,438 bibles and testaments.

Russian Bible Society, formed in 1813.

Upwards of 200 auxiliary societies are connected with this institution. This society has proceeded with a degree of energy in some proportion to the vast extent of territory which had a right to claim its exertions. The ultimate publication of the scriptures in more than thirty languages, is an object which at the present time occupies the exertions of its Committee. Already translations of ihe scriptures are advancing in many new dialects; but the most important translation is that of the New Testament into modern Russ, the language of the country. This work is completed, and published. Three editions amounting to 30,000 copies have been printed. Great effects are expected from the prompt and energetic measures

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pursued by this national institution. This society at the end of the seventh year had printed ninety-one editions of the Bible or of parts of the scriptures, in twenty-six different languages, to the amount of 411,000 copies.—In the course of its seventh year it had issued 68,539 copies.

Prussian Bible Society, formed in 1814.

This Society enjoys the patronage of the king. From the last report (1822) of the Central Society at Berlin, it appears, that since its first establishment, it had brought into circulation 58,241 Bibles and Testaments.

This society has 40 auxiliaries, which circulated during the year previous to the report 20,593 bibles and testaments.

Norwegian Bible Society, formed in 1814.

This society is under the patronage of the King of Sweden. An edition of 6000 copies of the New Testament has been printed by this society, and is distributing in every part of the kingdom. The disposal of this edition goes on so rapidly that another will soon be printed.

Saxon Bible Society, formed in 1814.

Since the formation of this Society, they have circulated 20,000 German and 3000 Wendish bibles; and 6034 German and 1000 Wendish testaments. At the time of the Report in 1821, this society had in press an edition of the German bible of 1600 copies, also an edition of 5000 copies of the Wendish bible.

The collection in aid of the Society made in the churches, amounted, for the year, to 3212 dollars.

Hambro-Altona (German) Bible Society, formed in 1814.

The number of members of this society by the last account, w ee 356. This society has printed, since its formation, 10,000 copies of Luther's version of the bible, and 4000 extra testaments. The sphere of their operations, includes a population of about 200,000 souls.

Danish Bible Society, formed in 1814.

The last Report says that Denmark presents an almost unbroken chain of effective Auxiliary Societies, acting in their several districts under the sanction of His Majesty the King. The number of Auxiliaries are 36.

The Sleswig-Holstein Bible Society which labours in the German part of the Danish dominions, has issued during the six years since it was formed, 33,650 Bibles and Testaments.

Swedish Bible Society, formed in 1814.

This society had issued according to the last returns 170,000 copies of the scriptures from its presses at Stockholm. This society has its auxiliaries in every part of the kingdom. One of these societies on a late survey of its district, found within its limits 13,900 families which were destitute of the scriptures. Of these 4385 were unable

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to pay the full price of a copy, and 4403 incapable of contributing any part of it.

Hanoverian Bible Society, formed in 1814.

This society reports that constant applications for bibles and testaments have been made to it, from every province in the kingdom. The whole amount of its issues since its formation, has been 15,027 copies of the Scriptures. This society has about 30 auxiliaries.

American Bible Society, formed in 1816.

Object.—To encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language to be circulated by the society shall be the version now in common use. Also to extend its influence according to its abilities to other countries, whether Christian, Mahomedan, or Pagan.

In the Report for 1823, it is stated, that the society had printed, at their depository in New-York, during the year, 23,500 bibles, 21,500 testaments in English; 7,000 testaments in Spanish. The society had purchased 1100 German bibles, and had received from the British and Foreign Bible Society 500 Spanish bibles. Printed also for the society in Kentucky 2000 bibles. These numbers, added to 268,177 the number mentioned in the last report, make a total of 323,777 bibles and testaments, or parts of the latter, printed or obtained by the society for circulation, since its establishment.

The number of bibles and testaments issued by the society in 1823 was 54,805. The total number of bibles and testaments issued by the society since its establishment, is 248,623. Of the bibles issued from the depository during the seventh year, there were 444 German, 296 French, 335 Spanish, 3 Gaelic, and 1 Welch. Of the testaments 2,343 were Spanish and 712 French.

The receipts of the society for 1823 were 34,724 dolls. and 10 cts.

The auxiliary societies recognized by this institution are three hundred and sixty, of which, fifty-nine were received into union during the last year.

Frankfort (German) Bible Society, formed in 1816.

This Society is very active. It has circulated during the five years since its existence, 7,000 Bibles, and 14,000 Testaments. The circulation of Protestant Testaments among the Roman Catholics continues to increase.

British Merchant Seamen's Auxilliary Bible Society, instituted in 1818.

Its object is to distribute the scriptures among the sailors of Merchant ships.

During the year ending at the last Report the society had distributed among the merchant sailors, 1356 Bibles and Testaments.

The total number of Bibles and Testaments distributed in three years was 12,061. In general it is said that the sailors show great anxiety to obtain Bibles.

United Netherlands Bible Society.

The last Report of this Society exhibits a detail of facts which demonstrates the growing prosperity and usefulness of this national

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institution. Its funds have been augmented, not only by liberal donations, but also by considerable legacies; and its issue of Bibles and Testaments exceeds that of the preceeding year by nearly 6000 copies. This society has 31 branch societies.

Strasburg Bible Society.

This Society during the five years since it was formed has distributed 10,313 copies of the scriptures. Throughout the sphere of this society, it is said, there is a deep interest taken in its success.

French Bible Society.

The Protestant Bible Society in France was formed in 1819. In the third Report of the Parissian Bible Society, it is stated that its resources had increased through the generosity of the friends of the Gospel in France and abroad.

Twenty-eight new Bible Societies of more or less importance, had been formed in France when the last Report was made, and more than 11,000 copies of the Holy Scriptures had been issued from the Depository of the Society at Paris.

The Parisian Society is sedulous in its endeavours to promote the distribution of the Scriptures in all parts of France.

MISSIONARY SOCIETIES.

English Society for the Propagation of the Gospel.

This society was formed in the year 1647, but did little on account of the civil war until about 1701, when it was incorporated, and received other marks of royal favour from King William III. Since that period this society has been in constant operation.

The primary object being to promote christianity among the British colonies, its exertions before the Revolution were principally directed to North America. At that time about 100 missionaries were employed by the society in the United States. At the present time the influence of this society is not only felt in the British colonies in the country, but also in India, Africa, and the West Indies.

In 1820 the society founded a college at Calcutta, in India, called the Mission College. This college is designed, not only for the reception of missionaries, sent by the society from England, but also for the instruction of such of the natives as are willing to avail themselves of its advantages.

The society have also a college at Nova Scotia, one at Barbadoes, and one at Windsor, in England.

Academies or schools have been established in a great number of places, viz. at Madras, at Calcutta, on the Gold Coast, and at Cape Town in Africa, at New South Wales, and at Barbadoes. At all the above named places the society support missionaries and schoolmasters.

In British America, according to the report for 1821, the society maintained the following number of missionaries and schools: at Newfoundland, 4 missionaries, and 12 school-masters. Nova Scotia, 25 missionaries, 2 catechists, 31 schoolmasters and 6 schoolmistresses.

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New Brunswick, 16 missionaries, 19 schoolmasters, and 2 schoolmistresses. Cape Breton, 1 missionary, 2 schoolmasters, 1 schoolmistress. Prince Edwards Island, 2 missionaries, 1 schoolmaster. Upper Canada, 19 missionaries, 1 catechist, 1 schoolmaster. Lower Canada, 20 missionaries, 1 native schoolmaster at Quebec.

The expenditures of the society for 1821 were as follows: salaries and gratuities to missionaries, 74,617 dolls.; salaries to schoolmasters, 7,110 dolls.; pensions, 5,937 dolls.; exhibitions to scholars at the college and academy at Nova Scotia, 2,711 dolls.; books sent abroad, 2,780 dolls.; salaries, printing, and incidentals, 4,564 dolls.; total, 97,719 dollars.

Danish Missionary Society.

Formed in 1705 *by Frederick* 4*th*, *King of Denmark.*

This society sent a mission to Tranquebar in the East Indies, in 1706, where they have supported missionaries to the present time. The missionaries occupied several stations from time to time, in the country around the place of the first station. Great difficulties have been encountered by this mission, but gradual success has attended their exertions. The benefits of christian education have been felt and acknowledged by great numbers of the natives.—Most of the catechists and schoolmasters are now natives. The whole number of converts since the commencement of the Tranquebar mission cannot perhaps be accurately known. Seventy years ago they were stated at 18,000. Dr. Carey reckoned them at 40,000, and Dr. Buchanan in 1805 supposed there could not have been less than 80,000 of all casts converted to the Christian faith. In 1818 the number of missionaries on this mission were five, and the number of native assistants four. In 1821 the number of children under education at Tranquebar were 1424.

This society have also supported a mission in Greenland from 1708 to 1812. The success of this mission, although slow, has been such as to civilize and convert to the Christian faith a considerable portion of the inhabitants of that dreary and savage country

Moravian or United Brethren Missionary Society.

This society was formed in 1732, at a time when the number of this order consisted of a congregation of about 600 poor persecuted, and despised exiles; yet as weak as they were they put in operation a system of measures for the conversion of the heathen, more efficient than almost the whole church, or world besides. In 1733, the United Brethren sent a mission to Greenland, the most inhospitable inhabited climate in the world. Here they suffered all the hardships which poverty and the rigours of the climate could inflict. Yet their mission has been continued to this day, and has been the means of civilizing and converting to Christianity a great number of the inhabitants. At the present time the United Brethren support missions in Greenland, South America, West Indies, Labrador, North America, (among the Indians,) South Africa, and among the Calmucs.

In 1820 the expenditures of the society were in all 41,915 dollars. The receipts for the last year amount to 32,000 dollars. The society now employ, including the females of the missions, about 170 labourers, and number in their congregations 32,000 converts.

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South African Mission.

The stations of this mission are among the Hottentots, the most ignorant and degraded of human beings. According to the last reports the missionary labours were as successful as could have been expected.

Groenekloof, 1808, 2 mis. 26 b. Enon, 1818, 2 mis. 28 b. 58 sc.

Calmuc Mission.

The station occupied by this mission is on the Wolga near the borders of Asiatic Russia. The religion of the Calmus is that of the Grand Lama. The progress of this mission appears to have been slow. The missionaries, however, continue to labour, and of late have received encouragement. Some of the natives have been baptized, and many have expressed a desire to obtain instruction.—Some parts of the scriptures have been translated into Calmuc, for the use of the natives. The station is at Sarpeta, which was first occupied in 1765, besides which the missionaries labour among the Torgutsk Horde of Calmucs. The missionaries are three.

South American Mission.

This mission was first undertaken in 1735, but entirely failed. In 1774 it was renewed and has been occupied ever since. The station is near the mouth of the Surinam River, in the province of Guiana. Here the missionaries suffered every evil, but death, from the Indians, poverty and famine, and wild beasts; being frequently without shelter and without defence, they were attacked by the natives on the one hand and the beasts of prey on the other. Yet the mission has progressed, and many souls are now rejoicing in the light of revelation, which under providence this mission has been the means of carrying to this barbarous people. The latest accounts are in 1820.

Paramaribo, 1735, 5 mis. 969 b. 1154 con.

West-India Mission.

Undertaken in 1732. This is the most successful mission the United Brethren have undertaken, though in respect to details there is less recent information than could be wished. On many of the Islands where stations are occupied, the society have erected churches, or chapels. Sunday schools have been set up for the instruction of the coloured children, and at some of the stations, large and well regulated congregations chiefly of slaves attend divine worship.

Barbadoes, 1765, 1 mis. 75 b. Antigua, 1765, 8 mis. 8,319 b. 8031 con. St. Christophers, 1774, 3 mis. 3,683 b. 2,000 con. Jamaica, 1754, 3 mis. 590 b. 305 con. St. Croix, 1812, 6 mis. 8443 b. St. Thomas, 1812, 5 mis. 1461 b. St. Jan, —, 4 mis. 2385 b.

Note.—In the above statement the number of missionaries are from the report of 1820. The other numbers are taken from accounts no later than 1817, some in 1809.

North American Mission.

At Spring Place, 35 miles from Brainerd, is the only station of this mission. It was first occupied by two of the brethren, in 1801, and afterwards relinquished, but was resumed again in 1805. Five youth of the Cherokee Nation educated at this station, have been sent to the Foreign Mission School of the American Board. The station is now occupied by a single missionary and his wife.

Labrador Mission.

Undertaken in 1752, but failed, and was resumed in 1771, when a

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settlement was effected in the Esquimaux Country, and has been occupied by the missionaries ever since. For many years the progress of this mission was slow, and the undertaking discouraging.—Lately however the accounts are favourable, and the labourers are encouraged to increased exertions.

Nain, 1771, 6 mis. 112 b 130 con. Okkah, 1776, 6 mis. 146 b. 179 con. Hopedale, 1 782, 5 mis. 104 b. 136 con.

Greenland Mission.

Undertaken in 1733. The history of this mission presents one of the most extraordinary accounts of suffering and perseverance in the cause of the gospel, perhaps on record. Success, however, finally crowned their efforts, and at the present time prosperity and success follow the labours of the missionaries. Churches have been built, schools established, and the inhabitants civilized and christianized. The population of the whole of Greenland does not exceed 7000, and according to the best calculations the missionaries since their settlement in that country have baptized 5,000. The number of missionaries at the three stations is eleven.

New Herrnhut, 1733. Lichteafels, 1758. Lichtenau, 1774. Total of 1278 con. at the three stations.

(English) Wesleyan Missionary Society.

This society was founded chiefly by the exertions of Mr. Wesley in 1786. The exertions of this society were first directed to the West Indies, where the gospel was preached with great effect.—The success of this mission so encouraged the expectations of the society, and the friends of christianity among the Methodists, that great exertions were made to extend the knowledge of the gospel to other parts, and new missions were undertaken into various parts of the world.

In the report for 1821, it is stated, that the society had missionaries in Ireland, in France, at Gibraltar, in British North America, and in New South Wales, as labourers among civilized people.

The missions for the conversion of the heathen, supported by the society are, to West Africa, South Africa, India and Ceylon, Australasia, and West Indies.

The whole number of missionaries employed by the society are 148: of which, there are in Ireland 11, in France and Gibraltar 5, in West and South Africa 13, in Ceylon and Continental India 23, in New South Wales, Van Dieman's Land and New Zealand 8, in the West-Indies 47, and in British North America 41.

The number of members in foreign societies on missionary stations, are as follows: In Gibraltar and France 104, Western Africa 470, Southern Africa 207, Ceylon and Madras 387, New South Wales 90, West-Indies 23,857, British North America 3583.

The expenditure of the society in 1821 was 137,444 dollars. The receipts for the last year were 119,481 dollars. The exertions of this society have been attended with uncommon success. At Ceylon alone, they have 86 schools, and nearly 5000 scholars; of whom about 500 are females. The success of the West India mission had also been great. During the year previous to the last report, nearly 2000 had been added to the Wesleyan connection, at that mission.

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The following statement will give a more particular view of the stations and success of this society:

Western Africa Mission.

This mission being just occupied, no returns are received.

Mandanaree, 1821, 2 mis.

South Africa Mission.

The principal missionary station is at Cape Town, the capital of the Colony—inhabitants in 1818, 18,173. At this place the society have a chapel and schools.

Cape Town, 1821, 1 mis. Salem, 1820, 1 mis. Gammap, 1821, 1 mis. 1 na. as't. Lele Fontein, 1817, 1 mis. Rede Fontein, 1817, 1 mis.

India Mission.

This mission is of comparatively recent date, and little is known of the number of scholars under instruction, or of the particular success of the missionaries. The society have a chapel at Madras, and have established schools there, and at the other stations.

Bombay, 1816, 2 mis. Madras, 1817, 2 mis. Negapatum, 1821, 1 mis. Bangalore, 1821, 1 mis.

Ceylon Mission.

The success of this mission has been greater than could have been expected, considering the difficulties under which the missionaries laboured when they first landed in this country of ignorance and barbarity.

The members of the church exceed 300. There are 8 stations, 84 schools, 4878 scholars, and 160 teachers. Some of the missionaries have assisted in the translation of the Scripures, and a dictionary in the language of the country, and in English, has been published. At Colombo, the capital of the island, the society have a printing press and mission church. They have a church also at Caltura, and a chapel at Jaffna.

Colombo, 1814, 3 mis. 28 tea. 915 sc. Negombo, 1814, 2 mis. 14 tea. Caltura, 1818, 1 mis. 28 tea. Galle, 1819, 2 mis. 20 tea. Matura, 1819, 1 mis. 1 na. as't. 21 tea. Batticaloe, —, 1 mis. Trincomalee, —, 1 mis. 4 tea. Jaffna, —, 3 mis. 15 tea.

Australasia Mission.

The Wesleyan mission in this region was first undertaken for the European Settlers at New South Wales. Afterwards another station was taken on the Island of New Zealand, for the benefit of the natives. Little is known of the particulars of this mission.

Parmratta, —, 1 mis. Kiddeekiddee, —, 1 mis.

West India Mission.

This mission was projected for the benefit of the coloured popuation of these Islands, and has been attended with constant success. In the last report, the committee state, that the progress of the mission continues among the negro slaves of the West India colonies, with scarcely an exception. In the last year there had been added to the Wesleyan connection near 2000 persons, almost exclusively people of colour, making the total numbers in the colonies 23,090.

The negroes under the Society's instruction at the last return were 22,936. The children in the schools were 4227.

The number of missionaries employed on this mission are 47.

The society have places of public worship erected at their own

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expense, at many, or most of the stations. On the island of St. Vincents they have six chapels, at Antigua five, and at St. Christophers eight.

Trinidad, 1788, 1 mis. 109 mem. 100 sc. Tobago, —, 2 mis. 44 mem. Grenada, 1788, 3 mis. 295 mem. 330 sc. St. Vincent, 1817, 4 mis. 3068 mem. 300 sc. Barbadoes, —, 1 mis. 47 mem. 400 sc. Dominica, 1788, 2 mis. 415 mem. 193 sc. Montserat, 1 mis. 20 mem. 160 sc. Antigua, 1786, 4 mis. 3912 mem. 1060 con. Nevis, 1788, 2 mis. 1010 mem. 135 sc. St. Christophers, 1744, 3 mis. 2368 mem. 170 sc. St. Eustis, —, 1 mis. 323 mem. 200 sc. St. Bartholomew, 1788, 1 mis. 324 mem. 200 sc. St. Martin, —, 1 mis. 100 mem. 50 sc. Anguilla, —, 1 mis. 320 mem. Tortola, 1789, 3 mis. 1993 mem. 500 sc. Jamaica, 1789, 8 mis. 7060 mem. Bahamas, 1788, 5 mis. 1166, mem. 573 sc. Bermuda, 1788, 1 mis. 97 mem. 50 sc.

English Baptist Missionary Society, formed in 1792.

Object, to convert the heathen to Christianity. At the time of the formation, the conductors knew of no part of the heathen world more accessible, or eligible than another; but a concurrence of circumstances shortly after directed their attention to the East Indies, and in the autumn of 1793 the first Missionaries landed in India. The Mission was established at Serampore, a Danish settlement near Calcutta.

At this place the society have founded a College for the education of Native students. Besides the languages, they learn Astronomy, Medicine, Law, and Theology. A limited number of European youth are also admitted. A College Library has been founded, and is fast increasing. The number of Students at the College in 1822 was 45. The society at Serampore have translated the Scriptures, or parts of them, into about forty eastern languages or dialects. The expenditure in 1822, was 55,377 dollars. The Missions established by this society are those of India, West India, Ceylon, and Indian Archipelago.

The Native School Institution in India has under its care about ten thousand scholars. The receipts of this society for the last year were 58,666 dollars.

India Mission.

The centre of the society's labours on the India Mission is at Serampore, about 15 miles from Calcutta. The following statement will show the success of their exertions at the several stations in this region.

Serampore, 1799, 3 mis. 3 tea. Calcutta, 1801, (printing press) 6 mis. 2 tea. Dacca, 1816, 1 mis. 1 na. as't. Sahebgunj, 1807, 1 mis. 1 na. as't. Chittagong, 1812, 1 tea. 100 con. 74 sc. Dumdum, —, 1 na. as't. Cutwa, 1804, 1 mis. 4 na. as't. Moorshedabad, 1816, 1 mis. 4 na. as't. 160 con. 220 sc. Malada, 1818, 1 na. as't. Dinagepore, 1804, 1 mis. 100 con. Monghyr, 1816, 1 mis. 2 na. as't. 60 sc. Guyah, 1802, 1 na. as't. Dijah, 1809, 2 mis. 307 sc. Benares, 1816, 1 na. as't. 1 tea. Allahabad, 1814, 1 mis. 1 na. as't. Cawnpore, 1817, 1 na. as't. Agimeer, 1819, 1 na. as't. 30 sc. Delhi, 1817, 1 na. as't.

Ceylon Mission.

The prospects of this mission have been discouraging. The poverty of many parents renders the work of their children necessary: the indifference of others to education, and the superstition of

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all, has rendered the exertions of the missionaries slow of success. They however have reason to expect that perseverance will gradually overcome all difficulties. Two missionaries resided at Colombo in 1812, the capital of the island, a city of 50,000 inhabitants.

Indian Archipelago Mission.

One of the missionary stations is on the island of Sumatra, which contains 3,000,000 people. The others are on the island of Java. At Bencoolen, Sumatra, a mission press is established. Eight or ten schools have also been set up in and about the place.

Bencoolen, 1819, 2 mis. Batavia, 1813, 1 mis. Samarang, 1816, 1 mis.

West-India Mission.

The missionary stations are on the island of Jamaica. At one of the stations 200 persons had been baptized, and a chapel had been built capable of holding 2000 persons. The missionaries labour cheerfully among the coloured people.

Kingston, 1814, 1 mis. Spanish Town, 1814, (church) 1 mis. 400 sc.

Edinburgh Missionary Society.

Formed in 1796. The first operations of this society commenced in connexion with the London and Glasgow societies, but this connexion being dissolved, the first mission sent out by the society was to the Sussoo country in Africa. This mission was finally relinquished, the missionaries finding the climate such as to destroy the health or lives of Europeans; though since that time another mission has been sent to that country.

In 1802, the society sent a mission to Tartary. This mission now occupies three stations, viz. one at Karass, one at Astrachan, and one at Orenburg, all in Asiatic Russia. At Orenburg the society has a printing press, where, in 1820, above 8000 books and tracts in the Tartar language were printed. The number of missionaries on this mission in 1821, were 14. By the last report it appears that the mission is in a prosperous state.

The expenditure in 1821, was 28,058 dollars.

Connecticut Missionary Society.

Formed in 1798. *Object.*—To send missionaries to the new settlements in the United States.

During the year 1822, this society sent missionaries to, or employed them to preach in, eight of the states. Most of them laboured from 4 to six months—some only 2 or 3 months. The places and number of missionaries are as follow: New-York and Pennsylvania, 8; New Connecticut, 16; Ohio, 5; Indiana, 1; Illinois, 2; Missouri, 3. In general, the missionaries are employed by the week. The total number of weeks which all the missionaries employed during the year spent in the service of the society, was 800. This number of weeks is equal to 15 and a half years. The whole number of sermons preached was from 3 to 4 thousand during the year.

The expenditure of the society for the year, was $6703 79 cts.

Church (of England) Missionary Society.

This society was formed in 1801. *Object*—to propagate Christianity among heathen nations.

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This society has sent out nine principal missions, viz.—to West Africa, Mediterranean, Calcutta and North India, Madras and South India, Bombay and Western India, Ceylon, Australasia, West Indies and North West America.

Each of these Missions occupy such a number of distinct stations, in the vicinity of each other, as in connexion with the circumstances of the case, and the funds of the society is thought most expedient.

The number of auxiliary, or associate societies recognized by this is upwards of a hundred.

The number of children actually under instruction in reading, writing, &c, is about 10,000

The income and expenditure in 1822 was about 130,000 dollars. The number of labourers employed by the society including missionaries, and school masters, catechists, &c. is 200.

West Africa Mission.

The sphere of the society's labours on the western coast, are chiefly at Sierra Leone and its vicinity.

The colony of Sierra Leone has made considerable advances in population and strength. Its cultivation and commerce are rapidly increasing. The town is regularly laid out, and contains near 13,000 inhabitants, who are generally orderly and industrious. The population are chiefly free negroes, or those who have been liberated from slave ships in the execution of the laws. The colony is divided into parishes, each of which has its missionary and schools, or an occasional missionary where the inhabitants are few.

The following statement will shew the number of Missionaries, Schoolmasters, Scholars, &c. under the auspices of the West Africa Mission, and the time when each station was established*.

Free Town, ——, 1 na. as't. 2 tea. 426 sc. Kissey, 1816, 1 mis. 1 tea. 400 con. 95 sc. Wellington, 1821. Waterloo, 1820, 1 mis. 1 tea. 138 sc Hastings, 1820, 1 na. as't. Kent, 1819, 2 tea 93 sc. Charlotte, 1819, 2 tea. 250 con. 233 sc. Leopold, 1818, 2 tea. 100 con. 115 sc. Bathurst, —, 1 na. as't. 142 sc. Regents Town, 1816, 1 mis. 1 na. as't. 2 tea. 1000 con. 668 sc. Leicester, 1814. Gloucester, 1816, 1 mis. 1 tea. 448 sc. Wilberforce, 1817, 1 mis. 90 sc. Plantains, —, 1 tea.

Mediterranean Mission.

The sphere of the society's labors on this mission, are chiefly confined to the Island of Malta. This island contains near 100,000 inhabitants. The religion is Roman Catholic, but in so low a state that many of the inhabitants, are little better than idolaters. Ignorance and superstition prevails to a great degree; few of the inhabitants can read or write.

The primary object of this mission is the revival of the christian churches bordering on the Mediterranean, with a view to the extension of christianity throughout the continents of Africa and Asia. With this view the society stationed at Malta, a representative, Mr. Wm. Jowett, for the acquisition of information relative to the state

*In the following pages, mis. stands for Missionaries—na. as't. Natives Assistants—tea. Teachers—con. Congregation—sc. Scholars—b. Baptized—mem. Members of the Church—the date of the year, the time when such Mission was established.

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of religion and society with the best means of melioration. Mr. J. has occasionally published the result of his investigation. Dr. Naudi in the service of the society, has translated and published the Scriptures, and a great variety of Tracts in the Maltese language.

Calcutta and North India Mission.

The centre of the society's labours on this mission have been at Calcutta. At this place they have established schools, a mission house, printing press, &c. The scriptures have been translated into the language of the country and circulated at the expense of the society.

The stations occupied by this mission are as follows.

Calcutta, 1816, 1 mis. 2 tea. Buxar, 1819, 1 na. as't. 40 sc. Benares, 1817, 1 mis. 8 na. as't. 4 tea. Burdwan, 1815, 2 mis. 1 tea. 1050 sc. Chanar, (1 church) 1814, 1 mis. 1 na. as't. 1 tea. 100 con. 98 sc. Lucknow, 1817, 1 tea. 25 sc. Bareilly, 1818, 1 na. as't. Meerut, 1813, 1 na. as't. Kowabee, --, 2 na. as't. Agra, 1813, 1 mis. 2 tea. 88 sc.

Bombay and West India Mission.

Bombay is the third of the British Presidencies in India, 1300 miles from Calcutta—inhabitants 200,000. The native population in this region are in an awful state of ignorance and debasement. Superstition, idolatry and cruelty, are the common characteristics.

Bombay, 1820, 1 mis. Cannanore, 1818, 1 na. as't. 2 tea. Tillicherry, 1817, 2 tea. Cotym, 1817, 3 mis. 22 na. as't. 551 sc. Cochin, 1817, 96 sc. Allepie, 1817, 1 mis. 1 na. as't. 107 sc. Palamcottah, --, 2 mis. 497. sc.

Madras and South India Mission.

Madras is the second of the British Presidencies in India on the east coast of the Peninsula—inhabitants 300,000. Religion, gross idolatry. At this place a church has been erected. Schools have been established; a Bible Society formed, and tracts printed and circulated, &c.

Madras, (1 church) 1815, 2 mis. 1 na. as't. 14 tea. 297 sc. Tranquebar, 1816, 24 na. as't. 19 tea. 1627 sc. Tinnevelly, —, 471 sc.

Ceylon Mission.

In the means which are now employed for evangelizing this immense Island, schools occupy a place more than usually prominent.

The missionary stations are within 100 miles of Colombo, the capital of the Island.

Kandy, 1818, 2 mis. 12 sc. Baddagamme (1 church) 1819, 2 mis. 160 sc. Nellore, 1818, 2 mis. 409 sc.

Austrialasia, or New South Wales Mission.

This missionary establishment is fixed at two stations in New Zealand The urgent cares of the settlers have prevented that attention to schools which is the main hope of the mission.

Rangheehoo, 1815, and Kiddeekiddee, 1819, 2 mis. 6 tea.

West India Mission.

This mission has just commenced.

Barbadoes, 1821, 1 tea. 160 sc. Antigua, 1821, 4 tea. 1500 sc.

North-West American Mission.

This mission has only one station, first occupied in 1821. It is within the British territories in the region of Hudson's Bay. Nothing is known of the success of this mission.

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The Jews Society.

This society was formed at London in 1809. It has for its object the propagation of Christianity among the Jews.

By one of the rules of the society, they limit themselves to the simple object of convincing their Jewish brethren, that Jesus is the Messiah, the Saviour of the world; leaving them when thus instructed, to search the Scriptures and judge for themselves, respecting all inferior points.

The means adopted by the society to effect their object, has been, 1st. To translate the Scriptures into Hebrew, or such portions of them as are not contained in the Jewish bible, and particularly those portions relating to the divinity of our Saviour's mission, and to publish arguments in refutation of the Jewish doctrines. 2d. To establish schools for the Christian education of Jewish youth, both at home and abroad.

In 1815 there had been educated, or were then under instruction in the schools of the institution at London, 83 boys and 59 girls—all born and educated in Jewish families.

A seminary has been established in London for the education of missionaries to the Jews. In 1822, this seminary had received seven young converted Jews, who were preparing to carry the light of Christianity among their brethren.

At the last report the society had distributed about 250,000 tracts in the Hebrew, German-Hebrew, German, and English languages; 3780 of the New-Testament, have been circulated in the German-Hebrew, and 3180 copies in Biblical Hebrew languages.

The reports from foreign countries, where the society have sent missionaries, agents, or books, are greatly encouraging to the hopes of the members. In many places, large numbers of Jews are anxious to obtain books on Christianity. At Amsterdam, in the course of a few days, 400 Jews, men, women, and children, called at the agents to obtain books.

At the present time, the operations of the society are going on, in several parts of Poland, in Prussia, in several parts of Germany, at Dresden, at Frankfort, Holstein, in Denmark, in the south of Europe, and in Africa.

The society propose to disseminate the scriptures among the Jews, who inhabit almost all parts of Asia. A school has been already opened in Cochin, where there is now about seventy Jewish children in a course of Christian education.

The amount of expenditures for the year 1822, for printing, education, salaries, &c. was about 44,500 dollars.

It is estimated that there are 500 Missionaries in heathen countries at more than 200 different stations. Domestic missionary societies have been established in Massachusetts, New-Hampshire, Maine, New-York, and in Charleston, S. C. all which are now in operation.

American Board of Commissioners for Foreign Missions.

Formed in 1810—incorporated in 1812.

Object—To propagate the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Holy Scriptures.

From the 13th report of the Board, compiled from documents laid before them, in May, 1822, the following summary has been extracted. The society have established the following Missions, viz. the Bombay, Ceylon, Palestine, and Sandwich Island Missions. Also

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among the Cherokees, among the Choctaws, and among the Cherokees of the Arkansas. At Bombay, the number of missionaries are 3; schools in a flourishing state. Ceylon, missionaries 7, native preachers 2, schools 23, children 1149, besides 87 educating in the families of the missionaries. Cherokee, missionaries 5, scholars 147, whole number of Cherokee children who have entered the school at Brainerd 218. Choctaw, missionaries 4, teachers 4, scholars 104. Among the Cherokees, on the Arkansaw, at Dwight, missionaries 2, teachers 2, scholars 50. Sandwich Island, missionaries 6, teachers 2, native teachers 2. The wives of the missionaries also teach native children at their houses. Prospects of the mission by the last accounts, highly gratifying. Palestine, missionaries 3; these missionaries act as evangelists, and, says the report, much evangelical truth has been communicated to numerous individuals dispersed in different regions, by means of conversation, tracts, and especially by copies of the Bible.

Foreign Mission School.—This school, established at Cornwall, Conn., and supported by the American Board, contains 35 pupils, 31 of which are youth of heathen parentage. The total income for the year, chiefly by donations, was 61,237 dolls. 87 cts.—the expenditure, 60,473 dolls. 80 cts.

American Baptist Missionary Society.

Formed at Philadelphia in 1814, by delegates from eleven of the States.

Objects. To send the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light, and to educate pious young men called to the ministry.

The following summary of the Society's operations is extracted from their ninth report, April, 1823.

The society have instituted the following Missions, viz. the Burman, the Creek Indian, the Cherokee (at Valley Town,) the Arracan and the African Missions.

The Burman and Arracan Missions commenced in 1815—missionaries 2. The African in 1821—missionaries 2. At the other missionary stations the society employs 5 or 6 missionaries, and clothe and educate about 120 children.

At the last anniversary it was proposed to send an additional number of missionaries to Africa, and to establish a new mission to South America.

This society have established a College in the District of Columbia, called the Columbian College. The design of this College is to educate pious young men called to the work of the ministry. The number of professors and tutors are 10. The number of pupils in April 1823, were 59. The expense of the College edifice, including the ground, and out-buildings, is 70,000 dollars. The expenditure for the last three years, independent of the College, was 66,596 dolls. and 15 cts. The receipts for the last year were 22,000 dollars.

German, Evangelical, or Basle Missionary Society.

In 1815 a Missionary Seminary was instituted at Basle, for the preparation of missionaries for the service of different societies. This institution has given birth to the German, or what is now called the Evangelical Missionary Society. This society receives con-

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tributions from Germany, Switzerland and France, and has sent out missionaries to varicus parts of Continental Asia.

The course of study at this seminary continues four years, and is such as to fit the student in every respect for evangelical and missionary labours. Besides Theology, they study the Latin, Greek, Hebrew, English, and Arabic languages, and are instruoted in geography, universal history, physic, drawing, and sacred music.

(American) United Foreign Missionary Society.

This society was instituted in 1817, under the patronage of the General Assembly of the Presbyterian Church and the General Synods of the Reformed Dutch and Associate Reformed Churches, with a proviso, that all others who may choose to join them may do so.

The object of the society is to spread the Gospel among the Indians of North America, and inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

From the sixth report of the society made in May, 1823, at the annual meeting in New-York, the following summary is extracted:

The society have instituted and now support five missions, viz: The Union Mission commenced in 1820, situated on the bank of Grand River—missionaries 2. Great Osage Mission, 1821, situated on the north bank of the river Marias de Cein—missionaries 3, assistants 5. Tuscarora Mission, 1821, situated at Tuscarora Village—missionaries 1. Seneca mission, 1821, near Buffalo—missionaries 1, assistants 1. Cataraugus, 1822, near the shore of Lake Erie—assistants 1. The number of Labourers at these several stations are, 7 missionaries, 13 assistant missionaries, and 2 physicians. The number of schools are 5, and the number of scholars 57. The number of auxiliary societies recognized by this, are 165.

The income for 1823, was 12,409 dolls. and 93 cts. The expenditure 15,372 dolls. and 88 cts.

Methodist Episcopal Missionary Society.

Formed in 1819. Object—To assist the several annual conferences, to extend their missionary labours throughout the United States, and elsewhere. This society employs 13 missionaries—some of them are stationary for a set time, at particular places; others are appointed to travel, and others are fixed as teachers, performing missionary duties at the same time. Fifty-two auxiliary societies are attached to this institution. This society in May, 1823, supported missionaries in Alabama, Missouri, Arkansaw territory, among the Cherokees, among the Wayandott Indians, among the Creek Indians, Upper Canada, and on Grand River. The income for the last year, including the balance on hand at the previous anniversary, was 8,851 dolls. 29 cts.—the expenditures 3,740 dolls. 22.

United Domestic Missionary Society

Formed at the City of New-York in 1822.

Objects—To supply vacant churches in the United States, with temporary preachers, and to aid congregations in the settlement and support of permanent ministers.

The society have employed during the last year, near 40 clergymen, to labour in almost all parts of the Union where destitute churches were known to exist. A great proportion of them were employed for a year; some for only a few months. The income for the year, 3,962 dolls. 51 cts.—the expenditure 3,004 dolls. 11 cts.

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EDUCATION SOCIETIES.

English Christian Knowledge Society.

Formed in 1698 The objects of this society are, 1st. The superintendance and support of charity scholars in and about London. 2d. The dispersion of bibles, prayer books, and other religious publications. 3d. The establishment and support of missions and schools in different parts of the East Indies.

It will be observed that this society has been in existence more than a century. From small beginnings, it has, by the unwearied exertions and patronage of many of the most distinguished, and wealthy men in England, extended its usefulness to almost every part of the globe. Some idea may be formed of the extent of its doings, and the pains its members have exerted to distribute knowledge in the world, when it is known, that about the year 1813, an abstract of the annual reports and correspondence of this society from 1709 to the present time, (1813) was published, and that it composed an octavo of more than 700 pages. Our plan however, confines us only to a statement of the success and result of these exertions.

In the report of the society for 1821, the following is an abstract of the home proceedings. The members of the society were then 14,530. The committee at home and abroad amounted to 225. The total number of children who appeared by the returns to receive assistance in their education from the society, was 181,946, of whom 16,320 were in London. This number, says the report, falls short of the whole number of children to whom the aid of the society is extended, the returns not being fully received.

The number of books stated by the secretary to have been distributed by the society that year, were as follows: Bibles, 32,199; New-Testaments and Psalters, 45,682; Common Prayer books, 85,601; other bound books. 75,550. These were distributed gratuitously, on the terms of the society. The committee had also distributed during the year, 827,044 small tracts; and other books and papers to the number of 176,315—making the total number of books distributed in that year, one million two hundred and forty two thousand and ninety one.

Of the society's Family Bible four impressions have been printed, and about 20,000 copies sold.

The society has a special committee, appointed for the purpose of counteracting blasphemous and infidel publications. This committee during the year, issued nine hundred thousand books and tracts calculated to counteract the influence of these works of darkness.

The receipts of the society from April 1820, to April 1821, amounted to 245,533 dollars, and the payments to 235,150 dollars.

The Christian Knowledge Society have Diocesan committees, either sent out, or appointed to watch over, and facilitate its objects in various parts of the world. These committees make annual reports to the society, on the progress of education, the number of children under care, the number of books distributed, the prospects of the society &c.

The committee at Bombay in India, report in 1821, That they have distributed during the year, 170 bibles, 360 testaments and Psalters, 1391 prayer books, and 5536 other books and tracts. Also 22 copies of the Family Bible, and 22 copies of the Arabic Bible. The committee at this place had been appointed only three years

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when this report was made. Considerable progress had also been made in the translation and printing of books for the use of schools, and for general distribution among the natives.

At Calcutta the exertions of the district committees had been greatly increased. The number of books received from the society at that place during the year, was 10,822; of which 5,885 had been sold or gratuitously distributed. Lending libraries have been established there, and it is stated have given much satisfaction to those who take an interest in the moral and religious improvement of the country.

The Bengal committee state, that the schools at that place are in a highly encouraging condition. The children make greater proficiency than formerly, and the value of education is more duly estimated.

The committee at Madras have made this year a highly interesting report, from which it appears that the society possesses there considerable property, left it by a Missionary who died in its service at that place. The property consists of money, the church, the mission house, and houses occupied by the school teachers; printing press, and materials for printing and binding books.

The number of scholars at this station are considerable and increasing, and the prospect of the society encouraging.

British Foreign School Society.

This society was formed in 1803. It has for its object the general diffusion of such useful elementary knowledge, as may fit the poor for the discharge of the common duties of life; especially to enable them to read the bible, and to induce them to observe the sabbath.

For the furtherance of this object on correct principles, the society have established at London central schools, where those are educated, who intend to teach in the service of the society, either at home or abroad.

At the annual examination of these schools on the 17th anniversary (1822) the committee were gratified with the progress and good order of the scholars. At these schools instruction is afforded to 500 boys and 300 girls. The number of children received into these schools since their establishment is 21,397—viz. 14,188 boys and 7,209 girls.

In Ireland the British and Foreign School Society have in connection 513 schools, containing upwards of 40,000 pupils, all of which have been established since 1814.

By the assistance of this institution, schools have been established on the same system, or are now in progress in France, Germany, Russia, Italy, Geneva, Asia, Africa, and America.

This socidty originated in the Lancastrian Institution, and has adopted, in general, its system of teaching.

The expenditure in 1822, of the home society, was nearly ten thousand dollars.

(*English*) *African Institution, established* 1807.

Object.—Not only to promote the civilization of much injured Africa, but also to watch most carefully over the conduct of those who might attempt to evade the laws for the abolition of slavery.

The means which the society have used to accomplish their objects are to enforce the laws passed by Parliament for the Abolition of Slavery, and to educate the native Africans in their own country. Through this society remonstrances have been made to all such na-

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tions, as still tolerate this dreadful traffic; and though much has been accomplished by the unwearied exertions of the institution, more remains to be done before this trade, so disgraceful to our species, shall be universally abolished. Spain, Portugal and France, still authorize or permit, their subjects to deal in human blood, and though France and Spain have enacted laws of abolition, still the traffic is carried on by the subjects of both nations, to a vast extent. Portogal legalizes this trade. This society then has still much to do, and in addition to remonstrances and enforcement of the laws, the education and civilization of the native Africans, as the only means of preventing their selling each other to Ecropeans, is the only sure method of accomplishing the great object.

As an example of what may be done to meliorate the condition of this oppressed race of men, the present state of Sierra Leone, a colony of natives on the western coast of Africa, may be taken.

The establishment of a colony of natives at this place, was undertaken in 1806. At that time the few inhabitants who resided there were of course in the lowest state of African ignorance and barbarity. The population of the colony is now 13,000, a considerable proportion of which, have been liberated from slavery, being taken from on board slave-ships, in execution of the abolition laws. The colony is divided into 14 parishes. Many of these parishes consist of handsome villages, regularly laid out into streets, and containing good or comfortable dwellings. Upwards of 2000 adults and children are under the instruction at the schools. Many of them read and write well, and some have considerable knowledge of arithmetic and grammar. The people regularly attend public worship. Many of them are communicants, and are exemplary in their conduct. Some of the natives are school teachers. Agriculture and some of the arts have been introduced, and are cultivated, and in general, regularity and decorum prevail throughout the colony.

The expenditures of the society for the year 1821 were about 5000 dollars.

Hibernian Society.

This society was formed in 1807. Its object is to diffuse religious instruction among the poor in Ireland, and in order to do this it is required, that instruction in the common branches of education, be premised. The society have therefore established schools where the poor Irish can be taught to read and write, and where they receive moral instruction at the same time. Elementary books for children have been published in the Irish language, and have been generally diffused among the poor who attend the schools.

In the report of this society for 1821, it is stated, that the number of schools founded by the society was 575—that 41 new schools had been formed that year, and that the number of scholars under instruction, in all, were 53,233.

The schools, it is stated, are under the superintendance of the following visitors: 176 ministers of the established church; 123 noblemen; 7 dissenting ministers; 35 Roman catholic priests; and 25 ladies.

The number of bibles distributed by the society since its commencement, is 80,000.

The expenditures for the year 1821, for salaries of schoolmasters and agents, purchase of books, printing and stationary, and sundries, amounted to 27,791 dollars.

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English National Education Society.

Founded in 1811. The objects of this society are to educate in the common and useful branches of learning, such poor children of both sexes, as are denied this blessing from other sources; and thus to make them capable of obtaining honest livings, and of being useful members of society.

At the eleventh examination of the central school at Ely Place, London, the society found that the average attendance during the year at that school had been 493 boys, and 232 girls—making 725, and that the attendance had improved in regularity.

The committee found that during the year, (1822) 82 new schools had been formed on the national plan, and had been received into union. The society having had, already under its protection 1708 schools, this makes the number 1890.

The total number under education in schools united to the society, besides those who are training in, those formed on its principles though not received into union, amount to about 250,000.

In the schools at Bombay, there were when last reported, 1023; and in those of New Brunswick about 1800 scholars.—The annual income of this society exceeds 10,000 dollars.

(English) Prayer Book and Homily Society.

This society was formed in 1812.

Objects—To offer religious instruction, not only to the poor, who are unable to purchase books, but to the thoughtless, who neglect such instruction. Also to translate the formularies of the church into the different languages of the heathen world.

In the report for 1822, it is stated that the number of prayer books and psalters circulated during the year, was 9433, making the total number of prayer books issued by the society since it was formed 83,730, and the total number of psalters 10,644. The number of Homilies, Articles, and Ordination Services, as tracts, disposed of during the year, were 58,648. Besides this number, the society had printed at Amsterdam 5000 Homilies, 5000 do. at Bremen, 2000 at Malacca, and 8000 at Toulouse, Montpelier, and Monaco. The society have procured translations of Homilies into Spanish, Dutch, German, French, Greek, Arabic, Chinese, and Italian languages. The expenditures of the society for 1822, were 8,222 dollars.

American Colonization Society.

This society was formed at Washington in 1817. The second article of the constitution will show the objects of this society.

"Art. II. The object to which its attention is to be exclusively directed is to promote and execute a plan for colonizing, (with their consent,) the Free People of Colour residing in our country in Africa, or such other place as Congress shall deem most expedient; and the society shall act to effect this object, in co-operation with the General Government, and such of the States, as may adopt regulations upon the subject.

In accordance to the plan of the society to send a colony of coloured people to Africa, measures were taken to obtain liberty of the natives, and a grant of land for this purpose; both were accordingly obtained without difficulty. The location first fixed upon was Sherbro Island, situated in Western Africa, and in extent about 22 miles by 12.

A place for the colony being thus prepared, and the American

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Government co-operating with the Society, in 1819 the United States sloop-of-war Cyane, accompanied by another vessel chartered by the society, to carry out colonists, sailed for the African coast. The Cyane was commissioned to guard the coast for one year, for the purpose of seizing all such American vessels, as attempted to bring away slaves. The chartered vessel carried out about 80 coloured people as colonists, and a settlement was established under favorable circumstances. The spot was, however, found to be unhealthy, and the society received the melancholy tidings that most of the whites had died within a few months after their arrival at Sherbro.

This settlement was therefore abandoned and another tract of land in the country of Grand Bassa was obtained of the natives as a place of settlement.

This lies a considerable distance from the former place. This tract of country is from 30 to 40 miles square; for which the headmen of the country agreed to receive an annual tribute, amounting to about 300 dollars. Circumstances, however, changed the opinions of the agents in respect to settling at this place, it being found that Cape Mesurado, if the land could be obtained, presented superior advantages, as a location for the colony, to any other portion of the coast. On application to the head-men, the agents concluded a purchase of the whole Cape. To this place, therefore, the colony, consisting of about 100 people of colour, have been removed, together with the agents, missionaries, &c.

By the most recent intelligence from this colony, there is every prospect, that the objects of the society will finally be in a good measure accomplished. The natives are friendly to the whites, and to the undertaking; the place of settlement, after so many difficulties, is formed to answer the expectations of the colony—and the people of colour in this country are not unwilling, but many hundreds are known to be anxious to join the colony.

Calcutta School Book Society.

Formed in 1818, for the purpose of facilitating and assisting the operations of all other undertakings, engaged in Native Education. One of the regulations states, the object of the society shall be the preparation, publication, and cheap, or gratuitous supply of works useful in schools and seminaries of learning.

The society is proceeding with much vigour in the preparation of elementary tables and books in the Bengalee, Hindoostanee, Persian, Arabic, Sanscrit, and English languages.

Calcutta School Society.

Formed in 1818, with the design to assist and improve existing schools, and to establish and support any further schools and seminaries which may be requisite. It is also an object of this society to select pupils of distinguished talents and merit, from elementary and other schools, and provide for their instruction in seminaries of a higher degree, with a view of forming a body of qualified teachers and translators.

This society has a considerable annual income by subscription, and it is believed that the undertaking will be finally crowned with success. This society has under instruction upwards of 4000 children.

British India Company.

This society was formed in London 1821

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Object—The promotion of the Intellectual and Moral Improvement of the native inhabitants of British India.

The intention of the society is to promote the translation of books into the Hindoo language on an extensive scale; to assist in forming a body of native translators, some of whom may be encouraged to visit England, and be instructed in the English language, sciences and literature; to send out European professors and teachers to India; and generally to adopt all other practicable means of introducing into the schools and seminaries of India, and parts adjacent, the most approved systems of literary and moral instruction.

(Paris) Society for Elementary Instruction.

From a report of this society in 1822, it appears that 157 new schools had been formed during the year 1821, making in the whole number, 1400 schools. The French government, it is stated, uniformly support these schools. The society are making efforts to multiply Sunday schools. In several prisons schools have been established with the best effects on the morals of the prisoners. A great number of testaments had been distributed among the scholars. Near 200,000 children receive instruction from this institution.

American Education Society.

This Society was formed August 29th 1815. The object in view is the Education of pious young men for the ministry. The principle hitherto maintained by the board with regard to expenditure is, that no more aid can be granted for the assistance of any young man than is necessary to preserve him from discouragement, and insure success to his personal exertions; hitherto each Beneficiary has been required to give a promissory note for one half the amount allowed to him. Many of the Beneficiaries teach a part of the year, and by their personal exertions do much for their support. The total amount of receipts in cash by this society during the seven years of its existence is $76,000. The society has now a permanent fund of $21,800 and has afforded assistance to three hundred and fifty-four young men. Thirty-five Beneficiaries have already completed their collegiate education. This Society has greatly increased in its resources, and in its usefulness since its establishment.

TRACT SOCIETIES.

(London) Religious Tract Society.

Instituted in 1799. Its object is the diffusion of religious knowledge and moral instruction, by the gratuitous dispersion or cheap sale of varied and appropriate tracts. These tracts are all composed on the principles common to christians; and the society is conducted by persons of various denominations. For the first fourteen years after the establishment of the society, the number of tracts distributed, averaged about one million per year.

The report of the committee at the 23d anniversary (1823) states, that the tracts issued during the year was 5,222,470; and that the whole number issued since the institution of the society, amounted to *forty-five millions*. The expenditure for the year, for printing and paper, rent, taxes, travelling expenses, salaries, and incidentals, amounted to 41,065 dollars.

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Church of England Tract Society.

This society was formed in 1811, at Bristol. "Its object is to circulate, in a cheap form, among the poor members of the Church of England, her homilies, the lives of her reformers and martyrs—extracts from their writings, and from the publications of her bishops; with short pieces illustrative of the primitive history, constitution, and discipline of the Church."

The yearly reports of this society tend to show that much good has been effected by its exertions. The number of tracts distributed by the society in 1822, was 123,504. The whole number of tracts printed, exceeds 1,500,000.

The expenses of the society during the year 1822, were $2,175.

New York Religious Tract Society.

Instituted in 1812. The object of this society is to awaken the attention of the thoughtless and irreligious, to the subject of religion. "To bring the reader to the house of public worship—to awaken his conscience, even in his bed chamber, to draw him as with the cords of a man until he is placed within the sound of the Gospel."

Since the last report the society have published 20 new tracts. During the year, 162,057 English, 6,300 French, and 6,100 Spanish tracts have been sold and delivered. Of these, 15,305 have been drawn out by subscribers, and 30,871 have been delivered to the Female Branch Society. The whole number of tracts printed by the society since its formation, is 1,307,244.

The income of the society for the year, was 2,219 dolls. 84 cts. —the expenditure, 2,143 dolls. 66 cts.

New England (or American) Tract Society.

Formed at Boston in 1814. Object—"to promote the interest of vital godliness and good morals, by the distribution of such tracts, as shall be calculated to receive the approbation of serious christians of all denominations.

The report of this society for 1822, stated, that from the general depository at Andover, there have been issued during the eight years since the society was formed, between two and three millions of tracts. The whole number printed was at that time 2,924,009. The number of pages sent the past year to the depositories, (of which the society have near 100 in dfferent parts of the country) is 3,527,000. Of the Christian Almanac, a source of revenue to the society, 40,000 were sold during the year.

Religious Tract and Book Society for Ireland.

This society was formed in Ireland in 1814, and in 1820 an auxiliary was formed in London, called the *London Auxiliary Society*, in aid of the *Religious Tract and Book Society for Ireland.*

The object of this society is to furnish the poor Irish with books and tracts of a moral, instructive and religious kind, either gratuitously, or at a cheap rate, so as to make such books take the place of immoral books now in use, as well as to supply those who do not read at all.

In the report for 1822, it is stated, that 8,244 books and 103,427 tracts have been sold during the year. The expenditure for the year had been 11,831 dollars.

Hartford (Ct.) Evangelical Tract Society.

Formed in 1816. The number of tracts distributed by the society during the year 1823, were 8,203; the whole number distributed

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since the society was formed, is 294,333. The amount of receipts for the year, was 262 dolls. 20 cts.

New-York Methodist Tract Society.

Formed in 1817. During the year 1822 the society published ninety thousand tracts; the expenditure was 319 dolls. 16 cts.

Maryland Prayer Book and Homily Society.

Formed in 1818. Since the society was organized 10,500 prayer books have been purchased, of which number 772 have been gratuitously distributed, and 359 copies have been sold at cost prices. The society have printed 2000 copies each of the first, second and fourth homilies of the church as tracts, of which number 75 have been distributed and 1400 sold.

The Swedish Tract Society, established in 1808, has distributed one million five hundred thousand tracts since its organization. The Baptist Evangelical Tract Society, established in 1811, has distributed four hundred thousand tracts. The Tract Society established in Liverpool in 1814, has already distributed upwards of two million five hundred thousand tracts. Besides the tract societies mentioned, there are numerous others in various parts of the world; some have commenced operations in Asia and Africa.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

This society was formed in 1822 and held its first annual meeting at Philadelphia May 20th, 1823. For the first year it has been the leading object with the committee of the Society to prepare for future efforts, auxiliary Societies have been established, agents to make known the object and increase the funds of the Society have been sent into several of the eastern western and southern states. The disposable funds are 3,790 dolls. there is also a permanent fund of 1,206 dolls. arising from twenty per cent. of all money coming into the treasury.

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